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The EXPOSITOR

AND HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

The Editor of Zion's Herald reports the following suggestions received from subscribers: "Cut out personal items," "eliminate Church news," "create a department of athletics," "give us plans and methods for raising money," "abstain from all controversy," "preach the simple gospel," "deal courageously with social questions," "print more sermons," "print no sermons," etc. Every editor can add to this list, as the suggestions are usually as varied as the number of subscribers.

Publishing in any field is a highly classified art, requiring many years of training, acumen, skill, good judgment, super-human patience, and something akin to a sixth sense in the matter of choosing that which will "click" with the patrons. If a publication lives beyond its initial stages, you may assume that the editor and publisher possess the "gift" and training. Publishing in the religious field requires all the above attributes, multiplied by seventy, plus a martyr's devotion to a cause.

When you are moved to "take pen in hand" to get something off your chest to that of the editor of a religious paper, bear in mind that he knows most of the shortcomings of the paper, but most of all he knows that the paper is not serving you for financial gain. Religious papers issued by denominations are financed by the denominations at great expense, and serve as sources of help, information, and general education in that for which the group stands. Religious papers not issued by denominations are made possible only through constant and conscientious devotion to a special cause, scrupulous attention to budgets, coupled with the loyalty and esteem of those who desire the publications continued as a source of personal encouragement, inspiration, information on equipment, exchange of methods, ideas, etc.

John R.

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Thy Kingdom

COME

FRED SMITH

THE kingdom tarrieth, yet waiteth for none. The words sang themselves through my head until they reached my mind and then they were stopped. They had to prove their citizenship to enter reason's domain. The mind of me will not stand for any nonsense. I have been disciplined in two theological seminars of repute. The sentence that was singing through my head verily seemed the height of nonsense. It was a plain contradiction in terms. So the mind of me said.

Then did the soul of me rise up to speak a piece, ere I cast as rubbish to the void that which was so obviously contradictory. Something was saying within me that Jesus had a bit of talking in terms that were obviously contradictory. According to Him, one has to be to live; to descend to ascend; to be meek to inherit the earth. The wise ones of the earth give men philosophy; but the wisest One gave them paradox. Perhaps I had come on paradox according to Jesus. If I had, then there was a find indeed. Perhaps I had lighted a vitamin of truth. This is a day when the voice of the columnist is heard much in the land. But what the world needs is the voice of Christ. Perhaps there had come to me a word from the Christ.

I reviewed again the episode that had endeavored the seeming contradiction. I was in the afterglow of the morning-after-the-night-before. A modest paragraph had explained it at a church, plus a P.T.A., plus a hint, suggesting a well known lettered agency of the government, to open a recreational center as a result of their combined efforts. It intrigued me. I went. I saw. I listened. At breakfast table the morning after, I summed up the experience of the night before. I had gone to see a consummation. And, breakfast over, and the story told, I found myself with a conclusion knocking at the door

of my mind. In a way that I had not conceived, I had seen how the kingdom tarrieth yet waiteth for none. I was filled with a strange content and also a strange discontent. The articulating part of me took the emotions and coined them into speech. I found myself saying, "Again it has been proved that the first shall be last, and the last, first." That was the memoried part of me talking like a parrot; then came the educated part of me to add its quota. The quota consisted in this contribution: "The first shall be enlisted, but the unenlistable shall be first." And I said: "After the parrot shall come up the prophet." And I was content. I knew I had a vitamin of truth that would have lasting worth, perhaps even blasting worth for some people in our topsy scurvy time.

For now I see that these are the things that coursed through my brain to beat themselves into one congealed paradox worthy to pass the gateway into my mind, to be used by the soul of me, or rather, by my socius.

It so happens that my lot is cast at present in one of those delightful suburban areas of gaily colored little domiciles that chirp to those who hear with their eyes, how lovely life might be if there were no hateful and fateful conflicts always butting in to spoil the color-schemes of domesticity. Of late this suburban area has been well drained of the finest of its youth. "The finest have been enlisted." I see Tom. He might have been a poet. He was on the highway. But the call came. Now he is a private. Or perhaps the Scripture has a descriptive word for him: a spirit in prison. But the columnists, especially the feminine ones, are telling him that through him will come the four freedoms. That surely is a bargain. Four freedoms for the price of one! Then I think of Harry who knew dramatics in a way that tokened well for the church of his community. He had ascended into that

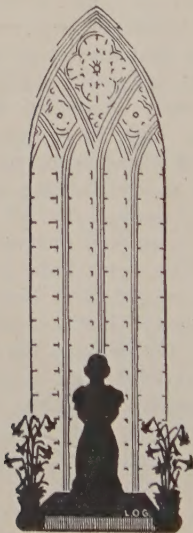
high realm of church dramatics wherein cheese-cloth ceases to be the robe of an angel, and social justice speaks in modern dress. "The first shall be enlisted." Instead of the prophet we have the private. This is the way of progress, so all the columnists declare, especially the feminine ones.

That brings me to last night. I arrived at the consummation after much inquiry. With the write-up in the paper in my pocket I looked for a little nesting-place of the four freedoms for which the finest of our youth were being called upon to preserve. I am a little hazy as to just what the four freedoms are. But I found two last night. I had freedom to eat and freedom to laugh. Oh, yes, I came upon another. I was free to suffer. I had thought I was going to a paradise, and I found a purgatory. I had looked for a garden and behold a Gethsemane.

For the meeting place I found a weed-enclosed place that had once been a school house. The workers, bless their hearts and especially their hands, had tried to give the ramshackle building a look of something other than decrepitude. They were looking at the building through rose tinted glasses. I borrowed the glasses. But even the glasses did not blind me to the fact that the crafts-worker had all but two teeth missing in the upper jaw. He was one of those who have had to learn the freedom of doing without. And the WPA had taken him up and put his feet in a solid place, or rather a sordid place, and

said: "Go to now and make a recreation center." And with three or four other workers he was setting to. It was pathetically magnificent. So said the sympathizing part of me. Then came a voice like thunder saying: "Perhaps if you were yourself a lot more Christian you would say that it was profoundly magnificent."

Now when I think of it I suppose this was the seminal thought that caused the birth of the singing sentence concerning the kingdom that tarried and yet waited for none. I thought of the legs of a man walking. The forward thrust limb always seems to be making progress at the expense of the other which seems to be moving backward. It is not so but so it seems. And so I found with regard to the forward moving forces of the kingdom of God. I found a Whitmanesque camaraderie in that group last night. All were one. The kingdom had come with regard to the energy of it, but not yet with regard to the environment. "The last, or rather, the left, were first." So God fulfills Himself in many ways. And I am strangely comforted but not yet fully satisfied. Perhaps out of the weeds there will be built the preserving towers of the four freedoms. But the columnists have the chief places at present in the papers. And they are telling us again that out of war will come the survival of the four freedoms. I remember the last war. And I remember last night. And now, like the voice of many waters the sequel is singing through my soul: "The kingdom tarrieth yet waiteth for none!"



The Prayer of Faith

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.

I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be,
Through Christ, the Truth is in me.

God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all, I know no fear,
Since God and love and Truth are here.

—Hannah More Kohaus.
Bulletin of Edwin S. Masters,
Los Angeles, Calif.

Incidental LOSSES

W. B. MILLARD, D.D.

A PENDULUM swings from extreme to extreme. A pendulum hasn't any brains. It doesn't know any better. A man has brains. He is supposed to know better. But, unfortunately, he usually does the same thing.

The major issue in the Reformation was defined by the Reformers as "Freedom of conscience and the right of private judgment." The Catholics, on the other hand, maintained that the uninformed mind of the layman is sure to be erratic, and that, in all spiritual matters we should be guided by an infallible pope.

But the robust and uncompromising Reformer, in swinging away from what he called "spiritual tyranny," swung entirely too far. He stood up so straight that he leaned over backward. Anyone doubting this, or who has never happened to think about it, will see its truth by noting the following propositions:

Because the ancient church called itself Catholic the Reformers surrendered that beautiful word and called the new movement by the unlovely word *Protestant*.

Because the ancient church kept the glorious cross everywhere in evidence, the Reformers would have none of it.

Because the ancient church required the worshippers to kneel in prayer, Reformers, in church, sat bolt upright during prayer.

Because the ancient church had a confessional, the Reformers abolished entirely the office in which the spiritual adviser can give consolation and counsel to the sin-sick.

Because the ancient church worshipped in great cathedrals, adorned with pictured windows and priceless statuary, Reformers abhorred beauty in worship and met in churches which closely resembled big barns.

Because the ancient church used stately liturgy and inspiring music, Reformers used an order of service which was without form,

and void of all music except a nasal droning of the Psalms.

Because the Catholic Cavaliers wore lace and ruffles and brocade and velvet, Reformers banned all decorations and wore drab homespun.

Because the Cavaliers wore their hair in long curling locks Reformers cropped their hair short and were derisively called Round-heads.

Because the Cavaliers were pleasure-seeking sensualists Reformers frowned on all pleasure as inherently sinful. Here, perhaps, the pendulum swung to the most violent extreme.

The Cavaliers, as a class and with, of course, honorable exceptions, were gay, frivolous and extravagant, preferring illicit dissipation of the night to legitimate recreation of the day. Horse-racing, cock-fighting, bear-baiting and bull-fighting, were their major sports. Gambling was a mania in which he was the most dashing figure who chanced all on a throw of the dice or the turn of a card. They boasted of "honor," but the honor was a two-edged sword—one edge so razor keen that they would duel to the death over a fancied slight or imagined insult; the other edge so dull that they thought it no dishonor to cheat creditors and live in the disgrace of lifelong debt.

Very properly the Puritans recoiled from this extreme. But they forgot that it was not for nothing that God made man the only creature that can laugh. They forgot that nobody has ever been able to give a negative answer to the question, "Why shouldn't we enjoy all the good things of life that are harmless?" They forgot that a merry heart goeth all the way; a sad tireth in a mile.

In the violence of their reaction they seemed to regard all pleasure as essentially evil. With forbidding asceticism and sour visage they made it an offense, punishable by law, for a man to kiss his wife on Sunday. Whistling

on the Sabbath was listed among the high crimes and misdemeanors. Macauley was not so far wrong when he said that the Puritans forbade bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators. The only really pure and entirely permissible pleasure was that to be found in heaven, "where congregations ne'er break up and Sabbaths have no end."

However, this is an extreme to which the Puritans went which need give us little concern. It is being corrected fast enough. Our task should be to check the pendulum in mid swing, at the point which is sane and normal and legitimate, before it returns again to the other vicious extreme.

We of the reformed faith, improperly, inelegantly and inadequately known as "Protestants," believe that the Reformation secured certain incalculable blessings: freedom of worship, the right of private judgment, the inviolability of conscience, and the authority of the Bible itself as the rule of faith and practice. But we should be fair minded and reasonable enough to admit that the extremes noted constitute incidental losses which ought to be repaired.

First, let us make haste to admit that some of the "extremes" to which the Puritans went have been approved by common sense and sanctioned by universal usage. But the other extremes noted have been losses. Slowly, all too slowly, we have been feeling our way back to normalcy.

Heart-thrilling liturgy, based on the Bible and framed by men of devout ability, is being more generally used to enrich public worship. The aspiring words of the greatest poets, set to the music of inspired musicians, now help the congregations to wing their way into the presence of the Infinite.

Quite properly we are getting back to the belief that the most beautiful edifices which man can erect should be those dedicated to his Maker. We have, however, a long way to go before we recover all of the good things which were jettisoned by the extremists at the time of the Reformation.

Kneeling benches are to be found in a few churches, to their credit. All churches should have them. The stout old Puritan insisted that it is the attitude of the heart and not the body which is all important in prayer. Unquestionably. But can anyone suggest any good reason why both should not be right? We are far more likely to pray sincerely when on the knees with head bowed and eyes closed, than when leaning back in an upholstered pew with eyes ranging a scene which is made up

chiefly of millinery. When kneeling benches are reintroduced generally into our churches we will be simply reclaiming a priceless custom which was foolishly ceded to others, and we will immeasurably increase the spirit of devotion in our worshippers.

The confessional is a loss which should be regained. In modified form it should be reintroduced into all of our churches. Confession is good for the soul. Every pastor, while accessible at any hour of day or night, should have definitely-announced hours when the tempted and troubled may come and talk over their problems. Many pastors are already doing this, but every minister should be a curer of souls. He should regard lifting up the fallen as one of his major duties. This is a form of service which Jesus loved above all else to render. We have been and still are remiss at this point in doing our full duty to a sin-troubled world. The confessional, in some modern and modified form, should be reestablished.

The ancient church enjoys a gratuitous monopoly of the most sacred of all Christian emblems, the cross, and with keen appreciation of its inspirational value the Catholic church keeps it everywhere prominent. A traveling man, to show his freedom from sectarian bias, told me that, when "Sundaying" in a new town, he didn't care which church he attended provided it didn't have a cross on the steeple. What a pity that, in seeking fellowship in the reformed church to worship the One who died on the cross, it is necessary to avoid the sign of the cross!

Timidly we are beginning again to make use of the sign which belongs alike to all believers in the Christ. The time has come for all churches which sing "In the cross of Christ I glory," to stop this voluntary surrender of the sacred cross to the exclusive use of the church of Rome, and to give it place of high honor in all Christian churches.

One of the most beautiful words in the language is "Catholic." One of the most unlovely is "Protestant." Anything which is truly catholic is world-embracing or universal. A protestant is a protester, or a kind of glorified kicker. The Reformers hated the word catholic because the ancient church used it. But they could not get rid of it entirely. It is embalmed in the Apostle's Creed, and we all chant in unison, "I believe in the Holy Catholic Church."

The word protestant is negative, destructive, schismatic. Of course all good men meet situations in which they must protest against en-

(Continued on page 90)

The ROMANCE of the BIBLE

FRED B. WYAND

THE Bible is a Romance. Romance, not in the sense that it is the work of fiction or adventure, but a blending of the heroic, the marvelous, the creative and the mysterious in literature, language, manners, ideas or actions.

The Bible is a Romance in Its Production

Books are written by persons. A book on medicine, generally, is the work of a doctor. One on science, that of a scientist. One on parliamentary procedure, that of a lawyer. One on preaching, that of a minister. A book of poems is by a poet and a light work of fiction by a novelist. But not so with the Bible. Men of every caliber and from all walks of life who were moved by the Holy Spirit had a hand in writing the Bible. Moses the lawyer, Joshua the Militarist, Samuel the Judge and maker of Kings, Job the Poet, David the Shepherd King, Solomon the Wise Man, Amos the Herdsman, Isaiah the Prophet Royal, Haggai the Building Contractor, Matthew the Tax-collector, Luke the Physician, Peter the Fisherman, Paul the Tent-maker, John the Dreamer and many others wrote long into the night to give us this Book.

Then, again, most books are written in a short time. Fifteen hundred years passed between the writing of the first book of the Old Testament to the last book that was written in the New. Some of the pages came to us from the desert, some from the sea-side, some from the sheepfold, some from the King's palace, some from behind prison walls, some from the mountain, some from the valley, some from the Temple, some from the city and others from various and sundry places of the earth. Men across the ages, who never saw one another, have succeeded in carrying through a beautiful cohesion of thought throughout the entire volume with a harmony like a melody running back and forth from the 117th Psalm to the 8th verse which is the middle of the book. This alone is a romance in itself.

Williamson, West Va.

II. The Bible is a Romance in Its Circulation

Most manuscripts never reach the book stage and of those which are so highly favored only a few in comparison get over the first edition and less break forth in more than one language or travel in more than one country. But the Bible has been translated into every known tongue and has gone into every corner of the world. 90,000 copies of the Bible flow from our printing presses daily. The output of the Bible ever increases and its circulation ever widens. The Gideons have placed the Bible in every hotel room in the land. Sales appeal! No other volume has enjoyed such as has the Bible. In its circulation it is a romance.

III. The Bible is a Romance in Its Nature

This book is more than a book. It is a library of sixty-six books. Unstitch them and each book stands alone, complete in itself. Together they form the "Word of Life," in symmetrical completeness to which nothing can be added and from which nothing is to be taken. Christ is its Grand Theme, our Salvation its design, and the Glory of God its end. It contains a mine of wealth, a paradise of glory, and a river of pleasure. Its histories are true, its decisions are irrevocable, its promises are sure, its precepts irrefutable, its teachings binding and its doctrines are holy. It is the Book that reveals the Mind of God, describes the State of Man, points the Way to Salvation, seals the Doom of Sinners and charts the course of the Redeemed. The Bible is a romance in its nature.

IV. The Bible is a Romance in Its Longevity

It outlives all other volumes. Approximately fifteen hundred years before the coming of Christ, parts of the ancient laws of the Old Testament were in existence and were effective in the lives of the children of Israel.

The first trace of canonization of Scripture was in the reign of King Josiah (621 B. C.). The first division of the Old Testament (the Law) was pronounced canonical in about 400 B. C., the second (the Prophets) about 200 B. C., the third (the Writings) about the middle of the second century before Christ

and the entire Old Testament canon was definitely set by the Jewish Council at Jamnia 113 A. D. The canonization of Scriptures and the many translations which followed through the years will ever stand forth as the highest type of romance.

While we are not in possession of the original manuscripts of either the Old or New Testament Scriptures there are manuscripts which go back to the fourth century A. D. namely the Codex Sinaiticus, perhaps the oldest complete manuscript of the Bible in the world which was discovered by Tischendorf in 1844, purchased by the British for \$500,000.00 and placed in the British Museum.

Before the Bible was ever printed, it had to be copied through the centuries from manuscript to manuscript which was a slow and laborious task. Most of the Old Testament was written originally in Hebrew while the New Testament was in Greek. From these two languages the Bible has been translated until today it can be found in a thousand different tongues or dialects and is known as the Book of a Thousand Tongues. The Septuagint was a Greek translation of the Old Testament from the original Hebrew.

In 1228 A. D. Stephen Langton introduced our present arrangement of chapters and Robert Stephen in 1551 A. D. prepared our present arrangement of verses. The first English Bible was printed over four hundred years ago. It was the first book to come from the printing press. Arrayed against it have been the critics and persecutors of the centuries. Voltaire, Ingersol, atheists, skeptics, dictators, kings and queens of many thrones set themselves for its destruction, but it has survived and will survive all of them. It has been tossed to the fires to find that the flames but gave light to its pages and an illumination to its mighty truths. Other things have failed to survive but the Bible constantly remains. The text is true. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." So it is today. Whatever the Bible was the Bible is now and will always be. It has met the need of every generation and marching ahead of every century has led willing nations in their onward marches.

"I stood one eve beside a blacksmith's door
And heard the anvil ring the vesper's chime
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

How many anvils have you had, said I,
To wear and batter all the hammers so?
Just one, he said; then said with a twinkling eye,
The anvil wears the hammers out, you know.

And so I thought the anvil of God's word
For ages skeptic's blows have beat upon,

And though the noise of falling blows was heard,
The anvil is unharmed, the hammers gone."

As it has stood the test of a score and more of centuries so the Bible will emerge from every critical generation of men.

Out of the change and wreckage of the centuries has come the Word of God more treasured than all the art and literature of the ancient masters, more enduring than the empires which condemned it, more abiding than the critic's scorn, as eternal as the waters of the seas and lasting as the stars that shine through all the centuries over a changing world. The most abiding Book of the ancients is the Bible as indestructible as the Eternal Infinite, Himself. It needs to be proclaimed, but never defended. If man orders his life in violation of the laws of the Book, it is not the Bible which will break down and perish, but man's own life and society. No man breaks the laws of gravitation by jumping from a third story window in contradiction of their truths; they break him to pieces on the streets below. The Bible is truth; and truth is eternal. Things are not so because they are in the Bible; they are in there because they are so. No one can crush truth to the ground, and keep it there. The Bible is a Romance in its living in spite of all the malignant forces arrayed against it.

V. *The Bible is a Romance in Its Influence*

No other volume has so influenced the stream of humanity. All nations that have ever turned to the honest perusal of its sacred pages have been lifted from the screechy hinges of their slavery and misery into a new day of freedom and prosperity. All men who have truly sought light and comfort from its words have found it a spring of inspiration and a source of joy. It cleanses, sanctifies and saves all people who believe it. Read all the other books you like. If you would wing imagination, stimulate reason, refine the judgment and fertilize the soul until you attain the highest in finest womanhood and the sturdiest in manhood, read the Bible until its truth have dissolved as iron in your veins. Saint Richard of St. Victor, "The Bible is plain enough for men of simple faith, and deep enough for men of the strongest minds." It is adapted to all the needs of all the human family. Good enough for the humblest servant and none too good for the highest citizen.

It is the only book to live by. It invests life with sacredness, throws sanctity about the home, protects property and character, guards the rights of the defenseless, demands justice in every court, purifies the heart and

(Continued on page 89)

Ready-made

TEXTS

ARTHUR STEVENS PHELPS, D.D.

TEXTUAL preaching is expository preaching *in parvo*. Both have this advantage over topical preaching—they compel the preacher and his audience to pay attention to the Bible.

Have you noticed how many verses are already arranged in clauses for preaching, without requiring the preacher to prepare an analysis? Some verses that seem, at first glance, to be anti-climacteric prove, on farther thought, to ascend as they go. For example: "They that wait upon the Lord shall renew their strength; they shall mount up with wings of eagles; they shall run and not be weary; they shall walk and not faint." Do you say, "It begins with flying, and from running it slows down to a walk." Which is the harder to do, flying or walking, and the surest to get there? Remember the man lame from his mother's womb, whom Peter and John healed at the temple-gate: "Leaping up, he stood, and began to walk." At a Salvation Army meeting, which I attended, a convert said: "I could leap into the air!" Being a large man, a neighbor reminded him: "If you did, you'd come down again!" Certainly. Why not? The Millerite fanatics mounted on stumps to fly to heaven, but there was no stream-lined express going that way. What's your hurry? The variety of texts found in the Testaments is world-wide. It is like the little book which the angel held, and stood with one foot on the land and the other on the sea. No one can read attentively, hear each effectively, or listen inquiringly to its varied application without being broadened.

A topical preacher marks out his course according to his temperament or education. A Biblical preacher follows his Course-book. This is the easier to do, when each voyage is started by a divisional text. Look, for example, at Isa. 33:22: "Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us" (I am using the American version). Here is a comforting climax. First, he must be judged by God; second, he knows the law, because he made it; third, he is able

to see justice done, without appeal on our enemies' part to a higher court, because he is the king; and fourth, we shall come out free, because he will save us.

Some texts turn on picture-words. Each metaphor (or simile, as the case may be) draws the portrait of a character distinct from its fellows. II Pet. 2:17 paints the picture of men that disappoint us by deceit; and those that disappoint us by their want of self-control: "These are springs without water, and mists driven by a storm." They are alike only in their fate—"for whom the blackness of darkness hath been reserved." Both personalities are described in the 19th verse. A more complete gallery of such traits—both texts to be used in love, and applied by the preacher first of all to himself—is found in Jude 12 and 13:

"These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness hath been reserved forever."

A galaxy of picturesque literature: Rocks, shepherds, clouds, trees, waves, stars—also hidlers, gluttons, empty, fruitless, "twice dead," wild, blustering, aimless, fetching up in midnight darkness. After reading such a picture, it would be hard to agree with Paul's confidence in Philemon, that he would go even beyond what the apostle had said!

How is this verse for social service, imparting the four essential attitudes? I Thess. 5:14: "admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all." (What an ordination text!) Here is another that will serve the latter purpose—and if Theudas had adopted it he would not have needed to "give himself out to be somebody"; "If any man serve me, let him follow me;" (it is Jesus speaking, in Jno. 12:26) "and where I am, there shall also my servant be; if any man serve me, him will the Father honor." What a ladder for a sermon to climb, or any other halting feet! A Christmas sermon seems partitioned in Luke

2:34, 35 containing a Stone, a Sign, a Sword, a Thought, thus:

"Behold, this child is set for the fall and the rising of many in Israel; and for a sign which is spoken against; yea, and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed."

A model character is outlined in Mal. 2:6: "The law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with me in peace and uprightness, and turned many away from iniquity." An influential citizen—the minor prophets were analytically minded. After comparing his people to a sheep, a he-goat and a horse, in the tenth chapter, Zechariah declares Jehovah as the source of the house and its contents—the corner-stone, the nail, the weapon, and the victorious inhabitant (10:4). In the eighth chapter (vs. 16,17), he outlines in speech, decision, plan and inclination, the elements of good citizenship which he says will bring his blessing, and remove fear of evil occurrence—again in four particulars:

"These are the things that ye shall do: Speak ye the truth every man with his neighbor; execute the judgment of truth and peace in your gates; and let none of you devise evil in his heart against his neighbor; and love no false oath."

What goes on in the heart, then goes on in the lips; at the gate; in court. The minor prophets make evident that military preparedness is an illustration of moral preparedness—at least, so may we apply it (Nahum 2:1: "He that dasheth in pieces is come up against thee; keep the fortress, watch the way, make thy loins strong, fortify thy power mightily")—four samples of ethical advice. Thus can we "possess our possessions," to use a phrase of Obadiah's.

The figures of speech may be chosen to match one's studies. If you are fond of animals—and who that has inherited from his remote ancestors their intimate association with them can fail to be interested in them?—note Jehovah's comparison of himself with four wild animals which his people, to their terror, knew well:

"Therefore am I unto them as a lion; as a leopard will I watch by the way; I will meet them as a bear that is bereaved of her whelps... and there will I devour them like a lioness; the wild beast shall tear them."—Hos. 13:7, 8.

I once pulled a Bengal tiger's tail—he was in a cage. But I have tried pulling the tails of worse beasts at large, and have been clawed for it. Now, if you like nature quiescent better than nature rampageous, you may prefer this text (again in four parts to give us variety without longevity), use this equally ghastly, but easier to take, text (Hos. 13:3):

"Therefore they shall be as the morning cloud and as the dew that passeth early away, as the chaff that is driven with the whirlwind out of the threshing-floor, and as the smoke out of the chimney"—alike, but different

figures, drawn from the sky, the garden, the barn and the house. The Bible is an out-of-door book, and none of its figures of speech is more suggestive than the tree. Suppose one were preaching to the Woodmen of America or the Woodmen of the World, or to a lumber camp; he may well take as his text another fourfold verse: "I, Jehovah, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish" (Ezek. 17:24). If he prefer a scientific viewpoint, let him turn back a page, and he will find the three types of heredity, environment, and individual character (Ezek. 17:5): "He took also of the seed of the land, and planted it in a fruitful soil; he placed it beside many waters; he set it as a willow tree." Here are seed (heredity), soil and water (environment), and the willow (individuality, character, personality).

Social relationships too have their emphasis good or bad. Sodom's four sins are enumerated in Ezek. 16:49, a chapter that one cannot read in public, yet dealing with the forsaking of God by his people—a present-day theme—"pride, fulness of bread, and prosperous ease was in her, and in her daughters; neither did she strengthen the hand of the poor and needy." Men and women who would never think of proving unfaithful to their marriage relations will live unfaithful to God. One has suggested that Ezekiel, below the other major prophets in spiritual insight, surpasses them in vision. In 1:10 and 10:14, he might well have been describing the four gospels, so apt are his visions of the famous "four faces." The Lion is Matthew—"lion of the tribe of Judah"; the Ox is Mark; the Man is of course Luke—"Son of Man"; the Eagle can be only the soaring John. But if we are to let our fancy run still farther, it is interesting to note that the second, of the verses named, substitutes cherub for the ox.

A fine quartet of compliments to the man of perseverance is paid in Isa. 57:10. It begins as every speech of encouragement should begin, by giving full weight to the hardship undergone—how shall a sufferer be expected to profit by advice from one who slights his plight? "Thou wast wearied with the length of thy way" (thinking of the forty years' wandering in the wilderness?); "yet saidst thou not, It is in vain; thou didst find a quickening of thy strength; therefore thou wast not faint"

(Continued on page 89)

The Editor's Columns

Heighed and Found

THE little radio carries distance to me, as a rule. At the moment it carries me out over the broad waters of the Pacific, past Pearl Harbor, past Midway and Wake and Guam to the homes of two members of the family, who for years have lived in Baguio and Manila, both on the island of Luzon of the Philippines. And being so carried in thought, I sit and wonder. Concern is not all.

By the time these words see print or before, the temporary fate of Manila and of the Islands will have been determined. Events are opening with such speed *sans* warning, that were folly to predict what a groaning Universe will gaze upon a week hence.

Yet, comes a word out of Washington which is snagged the fancy and taxed the heart of jets on the desks of the professional users of words. Countless have commented upon and written of it, for it drips an overcharge of faith and hope and confidence and joy and determination and it is being remarked upon though it were totally new in its implications.

Washington said that steps had already been taken, the initial steps, looking toward redeeming of lost ground. Redeem. That is the word which has fired the fancy of a nation. Redeem, buy back, reclaim, from the hands of the foe. For us the word has long glowed with deepest meaning. We know what redemption can do and has done and is now doing, on other battle grounds of which we wot.

Manila has fallen! The word just flashed in. Considering the odds, it was inevitable, but still it is fatal only in the absence of a redeemer. That is the gospel we preach. "Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy." The two sisters are still in Luzon. These, for us, are times of testing, blessed testing, for they throw us wholly upon our faith. Like

good neighbors, faith should really be used once in a while.

How prone we have been to stream-line our faith, get a boogy-woogy swing into our creed, and, taking on a pouter-pigeon pose, wholly lose sight of the direction our feet have been travelling and the ground upon which we stand. Like a gawdy piece of five-and-ten costume jewelry, we have thought of it as fair-faced adornment. In head-long flight from crisis, in the rush to avoid the scene of conflict, terror or storm, verbal faith drops from our quaking shoulders to lie, strewn along the roads of life like the battered, dismembered, and forsaken accoutrements of a routed army.

Today it is for us to *try* our faith. Knowing that there is redemption even for fallen cities, we take courage anew. Victory and loss on distant shores loom large in our scheme of things, but let none overlook the fact that our scheme of things is but the fraction of a split-second in God's eternity, and that alone, from which we may draw strength for the path that way lies ahead, is our faith, *if it is* faith.

"I will trust and not be afraid." The true calibre of faith will soon be seen. For many it will be insufficient. Many will seek to renew it. "The redeemed of the Lord shall return and come with singing unto Zion." The Minister's new day is dawned. Awake, thou that sleepest.

Jack

A Bomb Fragment for a Christmas Present

ON CHRISTMAS Eve I found myself rebelling against the rude intrusions of my reverie by the blatant war bulletins coming over the radio. I had turned on the radio hoping to hear some Christmas carols to put one in a happy frame of mind. I asked myself—"Are the Christmas carols and the Christmas message to be drowned out by the

news of man's hate?" Is the war the only thing that matters now?

Yet it occurred to me that Christmas with shadows on it, and the dark deep undertones, is just part of the price we must pay for permitting the sort of world we live in.

This came home to my heart as I sat in the family circle and the gifts were being handed around. A member of my family opened a package and there was a most unusual bit of jewelry. It was a decorative brooch made of a piece of bomb fragment that had been picked up in the streets of London. It had been coated over with gold, still it was an ugly thing. The lady was to wear a bomb fragment as a bit of decoration!

A bomb fragment for a Christmas present. Of course I knew that it had been purchased from a British War Relief organization and that the money would be used to minister to the needs of people, and surely that was a worthy thing to do, but I could not get the baffling contradiction out of my mind. Then and there I resolved again to do all that I could to make sure that never again would there be bomb fragments for Christmas presents.

—Gordon W. Mattice.

Food For Thought

LAST night the pleasurable experience of meeting with a sizable group of New York State Postmasters was mine. Nationally and without any official Washington impetus or assistance, countless groups of the organization, meet monthly for the group discussion and consideration of any phase of postal regulations or ruling that bear upon the individual Postmaster and the conduct of his quiet, if vitally essential operations.

The mails are just another one of those numerous functions which we are so prone to take for granted, with little if any thought or concern. When we would communicate with another at greater length, or privacy or deliberation than phone or wire indicates, we write a letter. We affix a stamp provided by the Post Office, turn the letter over to the postal employees and forget about it, knowing, that barring the unforeseen, and it doesn't happen often in the work of an efficient postal department, that letter will seek out the individual to whom it is addressed and be in his hands with amazing promptness. There is material upon which to meditate in the fact that no individual may find a place to abide, within the confines of this great nation, so remote as to be outside the sphere of the U. S. Mails entirely. We of *The EXPOSITOR* never

fail to thrill from those occasional letters which come telling us that the mail of the writer reaches him once or possibly twice a year and which tries to express the joy of the writer in the receipt of all twelve monthly issues of the magazine, in one mail-delivery. And we are so apt to fret if a letter is a day or two longer in reaching us than we had hoped it might be.

But a minister's magazine, while dependent upon and appreciative of the Postal Department, centers its thought, or should, upon the organization it loves and serves, and its conduct of its business. So while interested in the business which came up for discussion last night at a meeting of Postmasters, there was nothing that touched as deeply as a consideration of business in which the Church was involved.

Not long since the Postmasters held a regional meeting at which some twelve hundred were present. It was an all-day session which necessitated a noonday meal. A Church organization contracted to provide the meal at a dollar and a quarter per plate. Either the task was a larger one than they were able to handle, or costs were pared down to insure greatest profit. At any rate the job of catering was fearfully handled. Several Postmasters laughingly said that they bought and paid for two meals in order to have enough for one. Not a word was spoken of that church dinner that was of a flattering nature.

The point involved is that, at that church, due to inefficient handling or possibly plain avarice, over twelve hundred men, come together from over a large territory, turned away thoroughly disgusted if not convinced that they had been cheated by a church.

As a dining hall, that Church was a "flop." I am not at all certain that it should not be for its thought should center on catering to the souls of men. What distressed me was not so much the fact of the poor meal and the fare as the inevitable reaction of the public toward the Church. There were no baskets left over.

It should be obvious that when the Church undertakes to do a work of such kind it assumes an obligation to them it would serve but at no time is that obligation greater than the obligation it owes itself and its Head, to merit the respect of them with whom it rests its shoulders.

After all the business of the Church is the business of God. Think long before you permit it to be ridiculed in the sphere of operation in which you are active. We too frequently stand in our own light.

John

THE CHURCH AT WORK



“Thoughts are the Seeds
of Future Deeds”

Horizon-Values

The ideals of Lincoln and Washington, as they apply to our lives today, were emphasized in a special service in a Chicago Church. The service was planned and carried out by young people. Candles lighted the church chancel, but additional candle-glow was provided by “a candle for each person attending the service, presented at the entrance to the church entering, lighted at a large candle at the rear of the center aisle, and carried forward to the Chancel steps, where a receptacle in the form of a huge candelabrum was provided. (composition boards, with holes drilled for candles, and covered with white paper).

Each person presented something from the life of Lincoln or Washington, a story, prayer, or an extract from an address, written or typed on a sheet of white paper, rolled so it looked like a candle, and these were placed beside the chancel-reading desk, resting on end and appeared like candles ready to be lighted. At a given place in the service, a young man handed these one by one to the pastor for reading. (A pastor might assign this reading to the young people).

Decorations were flags, and all hymns were those of the early American Churches which have so enriched our Church singing through the years.

The Red Cross should be represented in uniform and flag, the American Legion and lay's defense organizations should be there. Designs of the Victory posters can be made by young people with water color, and mounted on cardboard.

Spiritual Defense

If you have not seen a reprint of the story of

the “Victory Parade” in Philadelphia, as it appeared in the Philadelphia Record, as of October 19, 1941, you may still be able to secure one by writing to the Philadelphia Record, or to Ross Stover, D. D., 6409 North 6th Street, Philadelphia, whose genius and enthusiasm made the project a reality. 80,000 Christian citizens marched in the parade for 3½ hours. They displayed their Bibles and Christian flags with courage, pride and enthusiasm. We should do more of this. The voice of the Church in the present undertaking is too feeble. Christians need to make themselves and their aims felt.

Queer People

This is the title of an address in a paper bound booklet, entitled, “The Positive Answer to the World's Despair,” made available to you by the American Bible Society, Bible House, Park Avenue and 57th Street, New York City, for 25c in stamps. There are 13 addresses by Francis Carr Stifler in the booklet, and all are worthy of much study and meditation. “Queer People” will give you a foundation for an address on Lincoln this month, as his forward looking philosophy pointed the way for Americans. Get this book from the above address, and study it.

A United Front

The following extracts from a letter, written by an R. A. F. flier to his mother, afford a glimpse into the heart of a modern young man, who went out to meet duty, and did not return.

“Though it will be difficult for you, you will disappoint me if you do not at least try to accept the facts dispassionately, for I shall have done my duty to the utmost of my ability. No

man can do more and no one calling himself a man could do less . . .

"Today we are faced with the greatest organized challenge to Christianity and civilization that the world has ever seen, and I count myself lucky and honored to be the right age and fully trained to throw my full weight into the scale. For this I have to thank you. Yet there is more work for you to do.

"The home front will still have to stand united for years after the war is won. For all that can be said against it, I still maintain that this war is a very good thing; every individual is having the chance to give and dare all for his principle like the martyrs of old. However, long the time may be, one thing can never be altered—I shall have lived and died an Englishman . . . You must not grieve for me, for if you really believe in religion and all that it entails that would be hypocrisy. I have no fear of death; only a queer elation . . . I would have it no other way.

Victory Campaign

From Waco, Texas, the Rev. A. N. Wolff, sends the plan of a victory campaign for eight weeks prior to Easter, during which the Sunday School plans for a 10 percent increase in membership and attendance, and the Church membership is to be increased according to the results of a community survey among the unchurched. The announcement, printed especially for this campaign, carries a large "V" in red, other type in blue, on white paper.

Vitalize—with Worship

AdVance—with System

AdVertise—with Purpose

GiVe—with Sacrifice

EVangelize—with Love

InVite—with Fervor

SerVe—with Gladness

MotiVate—with Prayer

The announcement has a place for members' signature at the bottom. A neighboring city pastor carried the idea on the signed announcement one step further. He moved a large bulletin board from the Sunday School room into the entry hall of the Church, and posted every signed announcement with a thumb tack. Before many days had elapsed, the bulletin board carried the signed announcement of every active member, and looked somewhat like the bulletin board in today's postoffice. There is inspirational value in the assurance that there is unified spirit in the Church, and this bulletin board with the hundreds of signed victory campaign announcement IS inspirational.

Decision Day

I said, "Let me walk in the fields."

He said, "No, walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I said, "But the skies are black;

There is nothing but noise and din."

And He wept as He sent me back,

"There is more," He said, "there is sin."

I said, "But the air is thick

And fogs are veiling the sun."

He answered, "Yet souls are sick,

And souls in the dark unwon."

I said, "I shall miss the light,

And friends will miss me, they say."

He answered, "Choose tonight

If I am to miss you, or they."

I pleaded for time to be given,

He said, "Is it hard to decide;

It will not seem hard in heaven

To have followed the steps of your Guide."

—Submitted by Charles Haddon Nabers, D. D.

Prayers

Before the sermon: "Grant us, O God, Thy pardon and peace, that we may be cleansed of our sins, and with a pure heart follow and serve Thee; through Jesus Christ, Our Lord. Amen."

After the sermon: "We give thanks to Thee, O God, for all Thy boundless mercies toward us; and we beseech Thee that of our praise-patience may be wrought in our souls, with grace to do Thy will. So heal us and hold us, through Jesus Christ, our Lord. Amen."

—Used by Paul Scherer, D. D.

Jesus Lived There

A missionary in China found himself in an inland town far off the beaten track, and there, to the crowd gathered about him on the street, he told the story of Jesus; how he cared for people, healed their diseases, recovered them from their sins. "Ah, yes," said the head man, "we knew him; he used to live here."

"No," said the missionary, "he lived centuries ago in another land."

"Not so," said the head man, "he lived in this village, and we knew him." And they took the visitor to the village cemetery and showed him the grave of a medical missionary who a few years before had served and healed and died there. After all, the head man was right. Jesus had lived in that village while that medical missionary was there.

—Related by Harry Emerson Fosdick.

Writer's Markets

A great many manuscripts, some serial

ories, short stories, articles not relating to the Church field have come to *The EXPOSITOR* in recent weeks, many with postage charges, and few with return postage.

On investigation, one writer says:

"I submitted the manuscript under discussion, free lance, on the strength of a 'market' in December Writers' Digest wherein you are listed as interested in articles of 2,500 words at 3¢ per word. Of course, any reader on your staff is welcome to open it and pass judgment."

The publication named, "Writers' Digest," has sought no information from us about the needs of *The EXPOSITOR*, and any statement published in its pages was published without our knowledge and without authority from *The EXPOSITOR*. *The EXPOSITOR* publishes no serial stories, no articles of 4,000 words or more, and no short stories on love. *The EXPOSITOR* is a medium for the exchange of Methodist ideas among ministers who serve in our churches. Articles are short and of practical nature.

Who Reads the Letters You Write

A subscriber recently expressed surprise that a clerk "read his letters, and wondered why his letters were not placed on the editor's desk. Letters coming by the hundreds present a literal mountain of work, and no one person could undertake to open and read all the letters and orders coming from a great army of ministers serving in churches throughout this country. Nearly every order and letter received presents some need for research work, such as looking up cards, records, programs, and catalogs. One mail of one hundred letters presents a week's work for some skilled person.

One thrifty reader writes, "Dear Editor: . . . and I hope you will answer this letter at once, to save me writing another and the extra postage, envelope, and letterpaper." It is refreshing to hear from a man who realizes that writing letters takes time, and that postage, envelopes, and letterpaper cost money, in fact postage for letters costs \$30.00 a thousand letters. However, the main point in the quotation is, that the editor's work of getting out three publications, and making these helpful from month to month does not leave much time for letter writing. Orders or letters dropped into a box at a distant point are brought to *The EXPOSITOR*, even as other letters are carried, they are not wafted through space the moment they are dropped into a box. Hence, any order followed in two or three days with a letter of protest becomes a problem, since the order must be located, taken out of

line in order to answer the protest. It is not uncommon to receive six letters of protest from some good men, during the usual time required for entering a subscription properly, and passing the order on to the book department. Examination of the publisher's page of any general publication will show that it requires time to enter orders, so the publications will reach subscribers in good order.

Study of the Life of Moses

Dr. Gordon W. Mattice, Rochester, New York, offers the following notes on a study of the life of Moses, and a parallel between the life of Moses and that of Jesus.

The life of Moses can be summarized thus:

- a. Forty years he thought he was somebody.
- b. Forty years learning that he was nobody.
- c. Forty years discovering what God can do with a nobody.

A Parallel between Moses and Christ

Both preserved in childhood—Ex. 2:2-10; Matt. 2:14,15.
contended with masters of evil—Ex. 7:11; Matt. 4:1.
controlled the sea—Ex. 14:21; Matt. 8:26.
fed a multitude—Ex. 16:15; Matt. 14:20,21.
had radiant faces—Ex. 34:35; Matt. 17:2.
endured murmurings—Ex. 15:24; Mark 7:2.
discredited in the home—Nu. 12:1; John 7:5.
made intercessory prayers—Ex. 32:32; John 17:9.
had seventy helpers—Nu. 11:16,17; Luke 10:1.
established memorials—Ex. 12:12; Luke 22:19.
re-appeared after death—Matt. 17:3; Acts 1:3.

"Many features of his character and life furnish admirable illustrations of the work of Christ—as the deliverer, ruler and guide of his people, rejected by them, but bearing them on his heart, interceding for them as mediator, rescuing, teaching and nourishing them even to the promised land. All the religious institutions of Moses pointed to Christ; and he himself, on the Mount of Transfiguration, two thousand years after his death, paid homage to the Prophet he had foretold, Deut. 18:15-19."

What Moses Did—He moulded the character of the Hebrews, transformed them from a

nation of shepherds into a people of fixed residence and agricultural habits. The influence of the institutions Moses established has been extended over the world, and often where the letter of them has not been observed, the spirit of them has been adopted.

Moses as an Author—He was the author of the Pentateuch, or first five books of the Bible. The 90th Psalm is ascribed to Moses. His writings show the familiarity of an eye-witness and participant with all that he relates, and are confirmed in even minute details by the extant monuments of Egypt.

As a Leader and Legislator—Moses occupies a place no other man has approached, far less attained to. History records no such achievements as his who, without help from man, struck the fetters off a million and more of slaves; placing himself at their head, led them forth from bondage, reducing them to order and formed a great nation. He led his people for forty years in the wilderness. He established a form of government and code of laws which neither time nor experience has been able to improve. A perfect code of morals, adapted to all ages, circumstances and countries, time has neither altered nor added to the Ten Commandments. The civil and criminal laws were inspired by the profoundest wisdom, and are patterns to all ages. Even the sanitary laws are basic.

"Bred in a palace, he espoused the cause of the people; nursed on the lap of luxury, he embraced adversity; reared in a school of despots, he became the brave champion of liberty; long associated with oppressors, he took the side of the oppressed; educated as her son, he forfeited the favor of a princess to maintain the rights of the poor; with a crown in prospect, he had the magnanimity to choose instead a cross; and for the sake of God and Israel, abandoned ease, refinement, luxuries and the highest earthly honors to be a houseless wanderer; "esteeming the reproach of Christ greater riches than the treasures of Egypt . . ."

The Book of Exodus is the Sequel to Genesis.

Between the close of Genesis and the opening of Exodus three and one-half centuries intervene. Between the going down of Jacob in Egypt and the commandment of the persecution, years passed of which we have very little record. One has said that this "silence of the centuries is almost awful in its grandeur, like the loneliness of Sinai." Genesis speaks of man's failure under every test; but Exodus shows us God hastening to man's rescue, to man's redemption, coming forth to emancipate. Note how the book opens and

closes—it begins in darkness and gloom, yet ends in brightness; it begins by telling how God came down in grace to deliver an enslaved people, and ends by declaring how God came down in glory to dwell in the midst of a redeemed people.

The Book of Leviticus tells how God is to be approached and worshipped. This book declares that only on the basis of sacrifice through shedding of blood can man approach God.

Army Chapels

We read that "no greater Church-building program has ever been accomplished in so brief a time as that of completing 555 Chapels for the use of Army men." The Chapels, uniform in design and intended for religious services only, now raise their white spires in every army camp throughout the nation. Some camps have a number of Chapels, depending upon the enrollment of men in the camp. For Dix, we are told, has 12; Fort Bragg, 20; and Camp Blanding, 23. Each Chapel will accommodate about three hundred worshippers.

The Cover picture of this issue shows the interior of the U. S. Naval Station Chapel at Pensacola, Florida, and the furniture installed by the American Seating Company.

Army Chaplains

Have you read Major General Walter K. Wilson's statements on the qualifications and mission of Army Chaplains?

Another officer says, "I first look for evidences of a manly character, a zealous but practical spirituality of thought and purpose, and a deep understanding of human nature. If these are apparent, I know we have a fine Chaplain who will bring Divine strength and comfort to thousands of men."

All this is merely a repetition of qualifications for the ministry, which every candidate for this important office, whether he serves in Civilian life or in the army, has heard over and over again, from the time he entered the study halls where potential ministers are trained. However, coming from a source entirely outside the ranks of Theological halls, or the Church conference rooms, it may have a more "impressive" ring to it. It may sound "NEW", and if its re-statement helps to "convert" any minister who has lost his sense of "Calling" and the importance of his mission in life, it is well to publish it again, and to read it, not once but many times.

"Honesty of purpose" is the foundation upon which the qualifications are based and builded

Church Parking Problems

It's a fine thing to see a hundred cars

arked along the street in front of your church on a Sunday morning, unless you're the man who is arriving in the one hundred first car. Trying to find a last-minute parking place within reasonable distance of the church does not help very much in putting people in the mood for worship.

The Christian Evangelist proposes an automobile pick-up plan for congregations facing the parking problem. "A nearby parking lot should be purchased, leased, or rented," this journal proposes. "Young men of the congregation would be on hand to take the cars at the church entrance, issue checks to the owner, and drive the vehicles to the nearest parking space. After service the owner would go to the lot and secure his car."

And then there is the suggestion broadcast recently in connection with the "save gasoline" campaign. "Before you start for church . . . ask a friend to drive with you . . . Renew the habit of being a good neighbor. . . . Make one car do the work of two."—*The Lutheran*.

Wanted—Old Christmas Cards

A Missionary writes from China that he can make use of pictures on Christmas cards in his Sunday School work. They are to be sent to the Rev. Paul Lindholm, c/o Rev. W. D. Boone, 519 Missions Bldg., 169 Yuen Ming Huen Rd., Shanghai, China. The missionary is a class-mate of Dr. Gordon Mattice, Pastor Westminster Church, Rochester, New York, and writes:

"The war makes every day more difficult and exacting. The skies are very black much of the time, but thank God no one can take down the sun, or put out the lamps in our hearts. And lights can be kindled about as easily in the dark, and usually are more eagerly sought after."

Parish Inventory

An ordinary business enterprise makes an inventory of its assets and its liabilities at the close of a year. The Church is the most important business in the world, and should make a careful inventory at the opening of a new year. Not only should the membership take part in the inventory as a group, chartered under the banner of Jesus Christ, but each individual should make a personal inventory, listing the strength and weakness of character, loyalties and delinquencies, and make resolutions for the coming year on that inventory. We need few new resolves; rather we need to re-affirm the old ones.

Sermon Titles

Claude Allen McKay, D.D., Binghamton, N. Y., announced two sermon titles that speak of responsibility for the world tomorrow:

1. For the Sake of the Children!
2. Day-After-Tomorrow!

Visualize the great mass of material, both Scripture and human experience, that can be regimented to support either of these topics, and every member is interested in the kind of world we are to present to America's children, nay, the world's children, and what lies ahead in the months to come.

Vibrant Voices

The theory that "good speaking voices are born" has been exploded by modern speech coaches. Good speaking voices are an acquired skill, just as acting, typing, skating, or swimming are acquired skills.

There is no profession among men that depends so largely upon a good speaking voice as does the ministry, yet few keep up consistent voice culture, based on good physical condition. It is the men who have preached for five, six, ten, or more years, who need to make an analysis of their pulpit voices, and then set to work, seriously, to mend the defects. A half hour a day may determine whether you will win people to the Church with your preaching, or whether you will move on to another less demanding location.

Some months ago, we recommended study of "The Voice Governor" and "Speaking in Public," and we call attention to them again. List the improvement of your preaching voice as one of your aims for the coming year. It is not only desirable, it is necessary.

A Book of Golden Memories

If you have not up to this time kept a historical record of your Church, this is an auspicious hour to appoint a parish historian, have a special service of dedication in which the entire Church membership takes part, pledge the assistance of the whole congregation in supplying information and in getting that data into usable condition, a special record book should be provided, and may be either made up according to the individual order, or a standard book may be purchased. This will be presented to the Historian as a part of the dedication service. Entries in this volume are reviewed at congregational gatherings at various times during the year, or at the close of a year.



THE PULPIT



The Armor of God in An Evil Day

Harry W. Staver, D.D.

"Put on the whole armor of God that ye may be able to stand in the evil day." Ephesians 6:13.

THE text is a text of triumph. It is found in one of those great passages of New Testament Scripture which feeds every heart that feeds upon it. The whole of it reads: "Be strong in the Lord and in the strength of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God that ye may be able to withstand in the evil day and, having done all, to stand. Stand, therefore, having girded your loins with truth and having put on the breastplate of righteousness and having shod your feet with the preparation of the gospel of peace; withal take up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of Salvation and the sword of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit." There are four things needful to do, in the "evil day," if one is to endure and achieve any measure of victory.

For one thing we need to Keep our Footing. There are forces within and forces that operate from without which may unfoot us in the fray. "Our wrestling," as Paul says, "is not against flesh and blood," but against far subtler foes. It is against the sordid impulses, the pagan emotions, the strong temptations, the carnal appetites, the consuming fears that we must fight. Besides these, our daily lives are affected, more than we may imagine, by the political ambitions and procedures of men

who love power more than life, by social blunderings, by economic uncertainty and moral upheaval. Thousands and millions of people, because of these pressures from without and from within, have lost their footing. They have become depressed, grown cynical and hard. Some have suffered sorrow even unto death. The "evil day" came and found them wanting in the means wherewith to stand and swept them down and away in the undertow of things. It is into this whole area of ordeal, which renders men vulnerable and unable, that Paul comes with his word of redemptive triumph, "Put on the whole armor of God that ye may be able to stand in the evil day." If the Christian religion did nothing more than help men keep their footing, to "stand in the evil day," a man were wise beyond words to embrace it.

There is a second thing we need to do. We need to Keep our Heads. Nothing is more true, in times of transition, of political imbecilities, of social stress and emotional upset, than that men tend to lose their heads. In such times, reason is delivered over to expediency and expediency, all too often, becomes the mere hand-maid of superficiality. In such times, things that are basic and fundamental, procedures that have stood the test of time and experience and brought immeasurable peace and great prosperity to men; commandments and constitutions, designed with eternal principles and dyed in sacrificial human blood, are thoughtlessly abandoned and thrown out upon the scrap-heap of undesired things. In such times, too, "men loud against all forms of power," but secretly coveting for themselves the power they denounce, rise up with "brass mouths and iron lungs" and delude the unthinking masses who "set the feet above the brain and swear the brain is in the feet." "My people do not think"—that is the indictment of God against the people of Israel in

Marshall, Michigan

the pages of Isaiah, the prophet—"My people do not think, therefore they are gone into captivity." Unless men keep their heads and use their heads, ideals perish, the fruits of devotion are lost, freedoms are forfeited and tyranny triumphs. For all that a loving Christ, who died to save us, may still be praying, Father, forgive them, for they know not what they do," when men sin against the light they perish in the darkness, at least in human experience. Some sort of captivity is inevitable in such a case. And there is plenty of proof of that fact amongst the nations of the earth today.

Then a third thing is imperative. We need to Keep our Hearts. Just how imperative such a matter is is emphasized in the Proverbial scriptures, "Keep thy heart with all diligence, for out of it are the issues of life." Likewise does a modern poet, Minnie Case Hopkins, blaze the truth across the pages in that verse where she writes saying,

"The heart is a strange thing;
It has no feet;
But it may go
Swiftly to Heaven above,
Or Hell below."

Nothing is more important than to keep the heart as we make our way through this world; to keep the heart pure and clean and strong in the Lord." It is so easy to become discouraged, to lose our enthusiasms, to question the worthwhileness of the moral struggle, to throw up one's hands in disgust or despair, to cry, "What's the use?" Many people, in the evil day do just that. They lose heart and they lose heart so completely that the very pleasures and prizes of life seem not worth the effort. "A sick heart," says Dr. Charles E. Jefferson in his *Cardinal Ideas of Jeremiah*, "is the source of the world's woe." At any rate, a sick heart in the fountain-head of such human wretchedness. And only the Gospel of the Great Physician is adequate to heal a sick heart.

It is an emphatic witness to the curative powers of the Christian religion that we find in these methods of the modern psychiatrist. These mental physicians have learned, from experience, that "one great thought breathed into a man may regenerate him." And they have discovered that there are no greater thoughts to breathe into the people who have sick hearts, who come to them broken in morale, socially maladjusted and crippled with fears, than the great affirmations of the Christian religion. They seek to plant in their patients the persuasion that there is a wisdom that exceeds all our folly, a mercy and for-

givenness that is bigger than our uttermost sins and the sufferings that follow, that there is a Love that will not leave us in the dust. They reach down into the deeper needs of human life by reaching up to those Infinite Inspirations and Eternal Counsels which the Word of God makes available to us. We need what the Apostle Paul called "the whole armor of God" if we are to keep our heart. We need the things of religion—the "truth" as it is in Christ, faith in God, prayer "at all seasons in the Spirit," the Bible, the Christian Church—if we are to "stand in the evil day."

Finally, we need to do this fourth thing. We need to Keep our Sense of Direction. If there is anything characteristic of our age it is that so many people have lost their sense of direction. In a book of some few years ago called "The Glass of Fashion," the author describes our age as a "Drift-age." What a flaming phrase that is! A "Drift-age," an age in which we have thrown away the compass and dismissed the Pilot. An age in which we seem to be seeking, with all our powers, to accomplish the feat of those concerning whom Paul writes in the first chapter of his Letter to the Romans saying, "Knowing God they glorified him not as God, neither gave thanks; but became vain in their reasonings and their senseless heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God for the likeness of an image of corruptible man and of birds and four-footed beasts and creeping things." What can the end of such an achievement be but that which the Apostle Paul has declared in the same chapter, "God gave them up unto vile passions" and they received "in themselves the recompense of their error which was due." If the light that is in us be darkness, how great is that darkness!

If we are to stand in the "evil day," we must keep our footing, keep our head, keep our heart and keep our sense of direction. And to keep our sense of direction we need more than the temporal. We need the Eternal. The world today is full of guns and empty of God because we "never glanced behind to see if we had kept the Primal Light from wane." Yet it is not all hopeless, nor is the darkness an utter darkness. "The darkest night that ever fell upon the earth never put out the stars." The Light of the world still lives and loves and his word is nigh unto us, even upon our lips, "I am the Way, the Truth and the Life. He that followeth me shall not walk in darkness, but shall have the light of life."

VICTORY

MALCOLM HARRIS

"Blessed is the nation whose God is the Lord . . ." Psalm 33:12.

WE HEAR much today about *victory* bonds to raise the necessary money to defend our country. Daily our papers stress the necessity for national defense and the need for each and every citizen to do his or her part by buying bonds and stamps.

It is necessary to arm to the teeth, but there is another kind of *victory* bond that we are overlooking in our haste for war preparations. It alone is the only real and sure *victory* bond that we as a nation, or as individuals, can have. This is the bond of unity with God—at-oneness with Him. This bond is better defense than all the guns in the world and the best army on the face of the earth. The Psalmist has well expressed the value of such a national bond when he wrote, "Blessed is the nation whose God is the Lord." This is the best victory bond today for any country, for "except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." (Psalm 127:1)

Some time ago I saw a poster showing a large number of school children, headed by this caption, "Protect us by thy might." It might better have read, "Protect us by thy RIGHT." "Righteousness exalteth a nation." (Proverbs 14:34) Right with God is stronger than all of man's worldly might.

Perhaps you are thinking that thought of our country needing God today is exaggerated. There are many who feel that we are a religious nation—at least as compared with many other countries. They would say that it is needless to be reminded of the old saying that the nation is blessed whose God is the Lord, for He is the God of our country. It is quite true that our country was founded upon definitely religious principles and has always been looked upon as a religious haven. However, we cannot deny today that many people of our nation put more trust in material resources than in God. Look about us! What of the Church today—its attendance and influence? Do we trust God as much as we trust in our material resources and wealth?

Prayer is the greatest unused asset in the

world today. Many persons have forgotten God; others ignore His teachings and obligations. A recent book, surprisingly enough by a professor of History of Religion, voices one of the trends today. Dr. Haydon's book, "*Biography of the Gods*," gives the histories of some living gods—among which he places Yahweh, the Christian God—on the same level as all the rest, pagan and heathen. If this were not enough, he says that all these gods have failed to do through the ages what man must do for himself. More needful than faith in God, he believes, is faith in man. Humanity doesn't even bewail the fact, he writes, that all the gods are dead.

Our forefathers would have been tempted to call down fire from heaven to destroy such blasphemy—but we are living in a *new* age and these words come from the lips of a professor of higher learning—a professor in religion, mind you—and in one of the large universities in our country! His voice is but an indication of the direction some so-called leaders are going and are taking others with them.

Such a voice cannot be ignored. Its effects will be as deadly as tons of dynamite dropped from enemy bombers upon our land. Such an attitude will be the undermining of the very foundation of our country—its foundation of righteousness and Godliness. Surely we cannot deny our need of reuniting our bond of fellowship and unity with God.

We also live in a generation which is losing reverence. When the "*Titanic*" sank in 1912 after hitting an iceberg, the passengers sang: "Nearer, My God, to Thee" as the ship was going down. Compare this with the scene on the ship "*City of Benares*" which was sunk last year. As it went down the passengers accompanied the sinking with "Roll Out the Barrel." This dramatizes a supreme tragedy. One can hardly imagine what could be going on in a human mind and heart that would sing such a song as the Beer Barrel Polka when facing eternity. How could one dare face his Maker with such words upon his lips? One can't imagine what our God must think of such irreverence and crassness in the face of death.

We live in a generation when God and

everence are left behind, as we build upon foundations of sand. Such building on sand is doomed to collapse and great will be the fall thereof.

Too, there is the danger today of our losing the Sabbath. The disrespect shown for the Lord's Day in high places is shameful. Of late years our public leaders have more and more disregarded the sanctity of the Sabbath, the Christian day of rest. "Remember the Sabbath Day to keep it holy," saith the Lord our God.

Former President Hoover held many political conferences on the Lord's Day and did much of his traveling over the week-end. Mr. Wendell Willkie and President Roosevelt have held conferences on the Sabbath. Of course our leaders are under an intense strain and have an enormous amount of work to do in a limited time. But we all know that when they want to get away for a few days' rest and fishing they manage to do so. This is, of course, a wise and necessary thing to do. It would be just as wise, and most desirable in view of their example, if they would be as conscientious in the proper observance of the Lord's Day.

All about us we see and hear the slogan, "God bless America," but God will not bless America if she does not repent of her sins and return to Him and the keeping of His commandments. The Sabbath, with the religious and moral influence which radiates from it, must be kept. This is a first step in national repentance. If all our leaders and people would honor the Lord and the Lord's Day and help revive the religious life of the nation, we could expect God's blessing. He will bless us when we walk in the way of righteousness and keep His ordinances.

Gibbon, the great historian, in his famed work, "The Rise and Fall of the Roman Empire," gives five reasons for its fall. Since he was not a Christian, but a non-believer, his conclusions are extremely interesting.

Rapid increase of divorce, with the undermining of the sanctity of the home, the basis of society.

Higher and higher taxes; the spending of public money for bread and celebrations.

The mad craze for pleasure; sports becoming more brutal and exciting every year.

The building of gigantic armaments, when the real enemy was within; the decadence of the people.

The decay of religion; the fading of faith to mere form, losing touch with life and becoming impotent to guide it.

We must recognize a certain modern paral-

lel to some similar conditions in this twentieth century America. We would do well seriously to heed the above.

A noted English preacher said recently to an American audience, "We have all contributed to the present agony of the world, by our personal slackness, our sins and our callousness. Something had to snap. There was too much tension. If it had not been Hitler it would have been someone else. If it had not happened in Germany, it would have happened in some other country, perhaps Britain, perhaps in the United States . . . little by little as we practice the presence of God, we will absorb a tiny fragment of His power, His serenity, His truth, and will find confidence. This is the victory that overcometh Hitler, even our faith."

Just a few months before the collapse of France, one of her citizens said, "Unfortunately the weapons of the spirit are not strong enough to defend our homes today. It is time to shut the Bible and open the statute book." They did! Hitler won!

As the earthquake, the cyclone, the flood and the fire are controlled by God's law, so too nations are controlled by law. They are under the moral government of God, and if they rebel, they must pay the penalty. It is still true that "righteousness exalteth a nation: but sin is a reproach to any people." It is more than poetry, it is the philosophy of history expressed by the Psalmist when he wrote, "The wicked shall be turned to hell, and all the nations that forget God." (Psalm 9:17) There is a penalty to be paid for forgetting God; for denying and defying Him.

Our Lord has been given the title, "King of Righteousness and King of Peace." Righteousness precedes peace. This is always their true order. Righteousness is a root, and peace is the fruit. We know that fruit is dependent upon its rootage. However, there are those today who want the fruit, "peace," without its root of righteousness.

Paul, writing to Timothy, said, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceful life. . . ." (I Timothy 2:1-2) Some persons would put a period after this much of the quotation, and this would be the substance of their hope and prayer—"that we may lead a quiet and peaceful life." But note the remainder of the verse which is especially important—" . . . in all godliness and honesty." Quiet and peaceful life then is founded upon

Godliness and its attributes.

Our first line of defense is the Holy Bible. Our only sure victory bond is more than a government bond, it is God's bond. This bond calls for a national and a personal return to God, a return to reverence and a return to the keeping of His Sabbath.

Blessed are THE EYES

Talmage C. Johnson, D.D.

"Blessed are the eyes which see the things which ye see." Luke 10:23.

I HAD an unusual experience some days ago. I always feel well and seldom have any aches or pains. I love life. I like people. I enjoy going places and doing things. But not long ago I began to feel tired, nervous and irritable. I began to have headaches in the late afternoons. And then I noticed that my eyes were a little heavy and were becoming a little painful. I hastened to an oculist to have them examined. No sooner had he looked at my glasses than he said, "Ah, you have been having headaches, have been feeling a little dizzy and tired, haven't you?" When I agreed, he said, "No wonder. Your glasses are out of focus; one of the lenses has slipped and turned all the way around." He made the needed repairs. I put the glasses back on. And within an hour or so, I felt like a new man.

Ever since that little personal experience, I have been thinking that something like that explains why so many people are not happy and have no genuine enthusiasm for life. They are looking at life through eyes which are out of focus, and so life becomes for them a long headache. Because their eyes do not see things as they are, they miss the great experiences of life and make a mess of things.

That is what Jesus was talking about when he said to the seventy who returned to him rejoicing after a successful mission, "Blessed are the eyes which see the things which ye see." He meant that they were happy because their vision was no longer distorted, their eyes were no longer out of focus, and they were able to see things as they were. No wonder

"Righteousness exalteth a nation . . . and . . . blessed is the nation whose God is the Lord . . . for except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

they were rejoicing and saying, "Even the demons obey us." They were able to look at things in the light of Jesus Christ.

"Come to the light; 'tis shining for thee;
Sweetly the light has dawned upon me.
Once I was blind, but now I can see:
The light of the world is Jesus!"

But what had these servants of the Master seen that filled them with joy? Well, I must tell you that had they not been looking through lenses which Jesus had put into focus, they would have seen a world very much like the world which we are now seeing. It was then a world very much like the one in which we now are living.

The World Viewed Through Eyes Out of Focus

These men, looking through human eyes, could have seen only a world governed by a dictator, surpassing our modern dictators. The Roman emperor was absolute. The legions of Rome had conquered almost all of the then known world. Their own Palestine had been over-run and even then was shackled by Roman bonds. The ruthless aggression of modern totalitarian states, the cruel suppression of all opposition, the wanton reprisals, the forced labor, and the arrogant racialisms of our day do not yet equal what these seventy men could see. They might have been, like some of us, driven to despair by what they saw.

Today we shudder when a German spokesman avers that the will of the Fuehrer takes precedent over the will of God. We are made sick at heart when a German youth leader avows that "Hitler is our God." But the Roman emperor was quite generally hailed as divine and emperor worship was widely prevalent. These followers of Jesus might have seen only

at and returned hopeless to their teacher. The future was every bit as black with terror as now. This is by no means the first age which has experienced an eclipse of hope. Lord Shaftsbury in 1848 said, "Nothing can save the British Empire from shipwreck." A year later Disraeli said, "In industry, commerce, and agriculture, there is no hope." In 1801 Wilberforce said, "I dare not marry, the future is so settled." But centuries earlier, these seventy servants of Jesus might have seen, like many of us now, only a hopeless future. Even their Lord was foretelling sorrows and tribulations for them. Nevertheless, He and they rejoiced with great hope for the future. They could not have done so had they not seen something more than others saw. These disciples might also have seen, as we see in our world, injustice and corruption in high places, poverty and sickness and crime in every hand; filth and squalor and wretchedness everywhere. They might have seen, as we see, old institutions crumbling; youth departing from the ways of its ancestors; and paganism rampant. Seeing such things, how could they rejoice and hope? Why didn't they despair of human nature? How did they dare believe that the way which Jesus was teaching could work in such a world? Were they only spoofing themselves? Seeing like things in our own world, are we not, if we are at all realistic, compelled to believe that a truth life is "a tale told by an idiot, full of sound and fury," that it is without meaning, and that all Christianity is quite futile?

The World Viewed Through Eyes in Focus

But there is another way of looking at life, equally realistic. These seventy men sent out by Jesus came back rejoicing because they had seen more than others see. That is why Jesus said to them, "Blessed are the eyes which see the things which ye see." They were happy not because they had been blind to some things, but because they had greater vision which enabled them to see things to offset the painful realities they were compelled to view. They had acquired the divine focus, they could see things as God saw them, they could look through and beyond distressing contemporary scenes. It is said that when the art windows were delivered for a great American church, the purchasers rejected them because they saw no beauty in them. The artist who made them said, "Fools, do you not know that these windows were made to be viewed from the angle of one who sits in the pews?" and when they were thus viewed, lo, they were the most lovely ever made.

In these days it is indeed hard to see much that is good, or beautiful, or hopeful in our world. What had these seventy men seen in a world so much like our own that Jesus should have called their eyes blessed? I think they had seen three things which are still to be seen in our world, if our eyes are rightly focused.

First, they saw that God was still alive. He had neither abdicated nor been pushed from his throne. "His hands were not shortened that they could not save; neither his ear heavy that he could not hear." These men who came back to Jesus, reported that the very demons were obedient unto them. Now if demons could be quelled then, demoniac forces of the modern world are still capable of being controlled. If God still lives and reigns, there is yet hope. And we can endure the present, if there is any hope. If life has meaning, the suffering of humanity can be not only borne, it can be used. If God reigns eternally, then the little strutting dictator who seizes power for a short while, can be discounted. With eyes out of focus, people today are seeing only that which is immediately present with us. If we can focus our eyes in the white light of Jesus Christ, we shall be able to see that God is still on the throne, and He will have the final word. Seeing that, we will rejoice as did the seventy.

In the second place, these men saw that human nature can rise to divine heights. What if many men were wallowing in the dirt? What if many were turning themselves into beasts, yielding themselves to base passions, and plunging into internecine strife? They saw that one man incarnated within himself the Spirit of the Living God, and thought it not robbery to be equal with God. They felt themselves using a power that they had not known men could have. And so they were made to rejoice in the unlimited potentiality of human nature.

Today, it is very easy to become cynical about human nature. With eyes out of focus, we see it at its worst and are driven to despair. But with focused eyes in the white light of Jesus Christ, we may even still see that the Christ Spirit has not been crushed out of the hearts of men.

And in the third place, these men saw that time is in favor of righteousness. This power which they had exercised so successfully could in time, they saw, deliver humanity and redeem the whole of life. If one has his house wired for electricity, a fuse may blow out and he may have to sit for a time in darkness. But so long as there is electric power avail-

able, he knows that soon he can again banish the darkness. Now evil may conquer and prevail for a time, but by and by it fails. The psalmist was right when he said: "The ungodly shall not stand in the judgment nor sinners in the congregation of the righteous."

Only those whose eyes have been bathed in the light of Christ can see these things. For those who do not see them, life is a long headache. But "blessed are the eyes which see the things which ye see."



JUNIOR PULPIT

J. J. SESSLER, Ph.D.

Climbing the Ladder (Lincoln's Birthday)

Ten year old Alan was sitting on the floor looking at the paper. His mother was sitting in her favorite chair, mending. All at once she realized that Alan was unusually quiet. She turned around and said to him, "Alan, what are you reading that seems to be so interesting?"

"Mother, I am looking at a queer picture which I found in this paper," said Alan.

"Let me see it," said mother. So Alan and his mother studied the picture. In the picture was a high mountain and at its foot nestled an odd looking little house. "I never saw a house like that," said Alan.

"No, I don't think you have, Alan; that is a log cabin."

"Who lived in this log cabin, mother?"

"Well, Abraham Lincoln lived in that one."

"You mean the Lincoln that was president of the United States?"

"Yes, of course, the Lincoln of whom you have learned in school. He was very poor as a boy. His parents could not afford a better house. That log cabin had no floor in it. Nothing but just the bare ground."

Alan was quiet for a while as he again studied the picture. At the top of the mountain he saw a large white house. "Mother, who lived in the big white house on the top of the mountain?"

"Lincoln lived in that house, too," answered the mother, who saw that Alan was greatly confused that a poor boy like Lincoln moved from a log cabin to such a beautiful house. "He lived in that big house when he was President of the United States. It was a long

climb from the log cabin to the big White House."

"You mean, mother, that he climbed from the log cabin to the big house on a ladder?"

"Why, of course not, Alan; what makes you say that he climbed on a ladder?"

"Because the picture has a ladder in it. See, there it is. The ladder is resting against the mountain. The bottom of the ladder is touching the log cabin and the top of it reaches to the big house on top of the mountain."

"I know, Alan, that picture shows a ladder, but that is not the way Lincoln got from the log cabin to the White House. The log cabin is in Illinois and the White House is in Washington, D.C. No ladder could reach that far. To climb a ladder is hard work. You can slide down a ladder but not up a ladder. To get to the top of the ladder you must climb, and to climb is hard work. The ladder in the picture means that Lincoln went from the log cabin to the White House as President of the United States by hard work. When a small boy, he did not even go to school. His mother taught him to read and write, and at night he read by the light of the burning logs in the fireplace. They had no lights like we have. As a young man, he became a good lawyer. He was honest, loved God, was a good friend to all, and worked hard. Finally, he became President of the United States. That was the time he moved into the big White House. That is what the ladder in the picture means."

Alan listened with deep interest to what his mother had to say. Then he said, "Can boys today do what Lincoln did?"

"Look at the bottom of the picture, Alan, what do you read there?"

Alan studied the words for a minute, and then read aloud, "The ladder is still there."

"That means," said the mother, "that you and every boy and girl can become somebody worthwhile. But remember that the ladder is for climbing and that is hard work."

Alan was about to leave the room, when his mother said, "I forgot to tell you that a person who climbs looks up. When we have our faces up, God can look into them. To look up means to look to God. When we want to climb and be somebody worthwhile, it is a good thing to look up to God for help. That is what Lincoln did. He looked up to God for help, he read his Bible, and prayed often. Remember, Alan, that the ladder is still there. By it you can climb high to something worthwhile, and by it you can climb up to God and into heaven."

"What shall I do with the picture?" asked

PARISH PAPERS

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Alan.

"Why don't you pin it on the wall right over your bed?" suggested the mother.

"That's a good place for it," answered Alan as he left the room. He often looked at the picture and remembered what his mother told him.

The Essay Contest (Washington's Birthday)

There was to be a contest at the school which Milton attended. Can you guess what kind of a contest it was? No, it was not a football game, a baseball game nor a race. Yes, it was an essay contest. The one who wrote the best essay on George Washington, the first president of the United States was to receive a prize. Milton made up his mind to get the first prize. So he read and read about Washington, every night he read more and more. The desk in his room was stacked with books and magazines. On the wall over the desk, where he could look directly at it, was a picture of Washington. The more he read about him and looked at his picture, the more he became his hero.

In a few days the essays had to be in, and Milton's was far from completed. He worked feverishly and was much confused. His classmate Ruth boasted that her essay was finished. Milton knew that Ruth was bright and quick, and no doubt had written a good essay. "I know what I will do," said Milton to himself, "I will take Ruth's essay when she is not looking, take it home with me, steal some of her good ideas, and return it tomorrow, and she and no one else will know the difference." This seemed to be the easy way out. Milton was happy with his new idea. He decided to work no more that night. He gathered up his papers. Then suddenly, he felt that someone was watching him, and knew of his plan to steal Ruth's ideas. He looked up and from the picture Washington's eyes were upon him. Milton stood in silence before the picture and in shame lowered his eyes to the floor.

He heard a voice. Could it be the voice of Washington? This voice said to him, "No, no, Milton, I would not do that if I were you. Do not steal Ruth's ideas. Always be honest. It is better to lose the contest than to win it by dishonesty. I have always tried to be honest and truthful, and I can tell you that this is the best way. No, no, Milton, give up your idea of winning the contest that way. An essay about me is not worth the price of dishonesty."

"But I must not lose the contest," answered

Milton. "I told father and mother that I would win, and my uncle promised to give me five dollars if I get the first prize."

"Listen, Milton," said the voice from the picture, "in the Revolutionary War, I, too, lost battles. Do not be afraid to lose. Be a good loser. A good loser is better than a bad winner."

"But, I am afraid of what others will say if I lose," replied Milton.

"Milton, do not be afraid," answered the voice. "Always be brave. In battle is no time to be a coward. You are having a battle with yourself now. Don't let the coward in you win. Twice when I was on the field of battle the horse was shot from under me, and four times bullets tore through my clothes. In battle is no time to be afraid."

Milton, raising his eyes until they were squarely fixed on those of Washington in the picture, said, "Well, what would you do, if you were in my place?"

"Milton," said the voice from the picture, "I always found one thing very helpful when I was in trouble like you are now. Sometimes it seemed as if we would never win the Revolutionary War. What a long cold winter we spent at Valley Forge. We were almost frozen and half starved. Sometimes I did not know what to do just like you now. Then at times I would walk into the woods, and I would kneel in the snow, and ask God to help me and show me what I should do next. I always found this a great help. Why don't you do that, Milton? And if you do that tonight before you go to sleep, I know that you will not care to steal Ruth's ideas tomorrow. And remember this, Milton, it is not so important that you win; what is more important is that you have tried to win in a way of which you do not have to be ashamed."

Milton looked long at the picture and studied every feature. He no longer was confused. He would do what the voice of Washington had told him. Perhaps he would get the first prize, and perhaps he would not. That no longer was so important to Milton. To be like Washington and other people like him became his ideal.

The Valley of Echoes (Repaid in Like Measure)

Many travelers pass through a certain narrow valley with high cliffs on either side. This valley repeats the sounds which are made in it. It is said that even a whisper is re-echoed. So it might well be called Echo Valley. Every person traveling through this valley hears the

cho of his own voice. A shout, a song, a whistle, the crash of a falling tree, the rumble of a sliding rock, is repeated as the echo comes from the stone walls of the valley.

One day two hunters pitched their tent in this valley. As they drove the stakes into the ground, one of them accidentally hit the other's thumb. This gave him great pain and in a loud, angry voice he shouted, "Curse you!" His angry shout disturbed the quiet valley and from the walls came the echo in just as angry a tone, saying, "Curse you!"

Through this valley came an old bearded man making his way over and around the boulders. He was in search of gold, over one boulder he carried a pick-axe, and in his hand he had a shovel. He was a miser, hoarding gold. He lived all alone in a small shack in the next valley, and having no one to whom to talk he talked to himself. That day looking at the rocks in search of gold, he said to himself over and over again, "I want gold; I want gold." And in the valley could be heard the echo, "I want gold; I want gold."

A man who was running away from everything, from his family and friends, decided to live all alone in this valley. He believed that his friends had treated him cruelly, that he had been cheated and wronged by everyone. He was filled with anger and hate. The first night in the valley the deep quietness got to his nerves. He could not sleep. He thought only of all the people he hated. He got up and shouted into the darkness, "I hate you!" and through the stillness of the night came the echo, "I hate you!"

An artist had heard about the beauty of this valley. He came a long distance in order to spend a few days here to paint pictures. He could not find words to express the beauty he beheld. He said that such beauty could not be expressed in words but only in a picture such as he intended to paint. Looking at the gorgeous colors of the sunset on his first day in the valley, tears of joy came to his eyes, his heart beat faster and warmer, and in his great happiness he said, "I love this beautiful world, the God who made it, and the people who are in it." And from the walls of the valley came the echo repeating, "I love this beautiful world, the God who made it, and the people who are in it."

This valley is like the world in which we live. The hunter who said, "Curse you!" heard the echo calling back to him, "Curse you!" If we curse others, they in turn will curse us. The Bible says, "With what measure ye mete, shall be measured to you again," which means that we are paid back in kind, or as

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we sometimes say, "We get a dose of our own medicine." Furthermore, the Bible says, "Curse not!"

The old man who said, "I want gold," heard the echo say the same thing. In that way also the valley is like this world. One says, "I want money, I want gold," and others answer, "I want money." So people scramble for money, and in their haste forget about the better things of life. The Bible tells us that the love of money causes much trouble.

Look at the man who shouted, "I hate you!" The valley shouted back, "I hate you!" That is the way it is in life. If we hate others, they will hate us. God tells us very definitely in the Bible that we are not to hate anyone.

The artist saw the beauty in that valley. He loved God, other people, and this world in which God had put him. He cried out, "I love you," and the valley cried back, "I love you." Life is like that. If we say, "I love you," others will say to us, "I love you." If we look angrily at others, they will look the same way at us. If we smile, others will smile back. Jesus said, "Thou shalt love the Lord, Thy God, and thy neighbor as thyself."

Everything we do and say in life has an echo. If we are evil-thinking, selfish, and hating persons, the echo of that badness comes back to us. If we are kind, generous and loving, the echo of that goodness comes back to us.

ILLUSTRATIONS

Wm. J. Hart, D. D.

From Each, His Talent

Matt. 25:15. "Every man according to his . . . ability."

Washington was a rich man—the wealthiest in the America of his day. He was a practical, solid, common-sense fellow with no elaborate theories of government. When he got angry, he really was angry. He got thoroughly angry at the way the colonists were being put upon, and thereupon gave to the Revolution the skill and practicality that insured success. Again, it was his moderation and good sense that made the early years of the new United States Government secure. He was the one man to put the country on its feet.

Lincoln was a poor frontier boy, and later a poor and honest lawyer. He never cared much about accumulating money or land. He was a melancholy dreamer, but with a leavening of humor. He loved poetry; his own Gettysburg Address is essentially poetry. He had clear and definite theories of government. Differing from Washington in every particular except patriotism, this man preserved the United States as a single nation, freed the slaves, and left a heritage of humanitarian ideals that remains potent today.

To many people the contrast between Washington and Lincoln suggests merely that the right man appears to take command of any desperate situation. It seems to me to show something more; namely, that popular government can utilize all types of talent.

None of us is a Lincoln or a Washington, but each of us can contribute his distinctive talent, small or great, to a better America.—*Nelson Antrim Crawford.*

Debt to February

Neh. 9:1. "This month."

How can we ever pay the debt we owe

To February for the offering

Of two great lives, whose value none can know,

Whose luster brightens as the years take wing

Washington, sturdy, honest son of worth,

Lincoln, the doer of a mighty deed,

The father of our country at its birth,

The savior of our country in its need?

How can we ever pay the debt, I say,

To February for these men of might;

Who turned the course of hist'ry in their day.

And kept the lamps of destiny alight?

How strange that one month saw them each appear,

And that the shortest month in all the year

—*Clarence Edwin Flynn.*

Washington and Lincoln

Josh. 2:1. "Sent . . . two men."

1—Some Characteristics of Each.

One man was not much given to moods. The other was most susceptible, even to melancholy. Washington is not known for his sense of humor. Lincoln saved himself from

...eak under strain and in embarrassing situations of state by his inexhaustible and never-
...ntless funny stories and comparisons. Na-
...re made each after his own fashion and
...mpered weakness with strength in both of
...em.

Each man was a Christian believer and felt
...destiny in life that was born of God. Both
...ayed for light and fortitude in days that
...re dark and freighted with deep concern.
...th of these patriots were maligned by fel-
...lows bent on debasing them. Both rose
...t of the shadows of evil design to purer
...nience.

Their Immortality.
Washington died a natural death at Mt.
Vernon, his peaceful home, the tasks of life
all finished. Lincoln died at the hands of
an assassin in Ford's Theatre, Washington,
amid the sad and joyful turbulence of a vic-
tory by the North against the South, a martyr
for his cause, with the task of reconstruction
still facing him.

Both these men were called to lead in the
...tlement of issues in which the sword was
...rawn and much blood was shed but each of
...em was a lover of peace and both have
...ne down in history as leaders in the spread
...of good-will. Washington, more than any of
...his contemporaries, was the founder of the
...tion. Lincoln, more than any other man,
...is the preserver of the Union. Both believed
...democracy and wrought for its success.

Their immortality has reached the utter-
...st parts of the earth. Wherever people
...pire to noble endeavor in nationhood and
...struggle to realize the ideals of freedom,
...the names of Washington and Lincoln bring
...piration and shed light upon the way
...ward.—President Harlan L. Feeman.

Washington's Home

Mark 5:19. "Go home to thy friends."

George Washington wrote of Mount Ver-
non: "No estate in the United States is more
pleasantly situated than this. It lies in a high,
dry and healthy country, 300 miles by water
from the sea, and on one of the finest rivers
in the world. . . . I can truly say that I had
rather be at Mount Vernon with a friend or
to about me than to be attended at the seat
of government by the officers of state and the
representatives of every power in Europe."
...elected.

Washington

Mat. 34:10. "And there arose not a prophet
since in Israel like unto Moses."

My home is not far from Valley Forge,



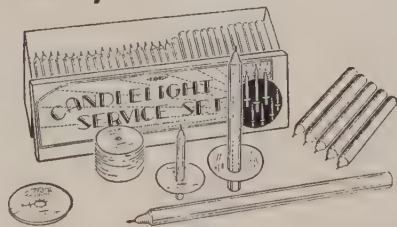
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where, in the ghastly winter of 1777-78, Washington and his little army—hardly more than a “rabble in arms”—endured unbelievable things, and waited.

Sometimes, when I am low in my mind, or discouraged about my country, I go out to the old campground, to think, to remember, and to offer a little prayer. It does things to me, does things deep in my heart.

Never do I enter the park without thinking of the words of God to Moses at the burning bush: “Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground.”

Maxwell Anderson, in his poetic drama “Valley Forge,” has a scene when hope was at a low ebb, and some of Washington’s men came to him and said they could not go on, without food fit to eat, and must leave.

Others had left, deserting a desperate cause; almost half the army was sick, and the outlook was black. The writer puts such words as these into the mouth of Washington, in reply to his disheartened men:

“What I fight for now is a dream, a mirage, perhaps, something that’s never been on this earth since man first worked it with his hands, something that’s never existed and never will exist unless we can make it and put it here—the right of free-born men to govern themselves in their own way.

“If you’ve lost interest in this cause of yours, we’ve lost our war, lost it completely, and the men we’ve left lying on our battlefields died for nothing whatever—for a dream that came too early, and may never come true.

“We mark time here, gentlemen, and there’s much to do,” he said, after a pause; then looking around at the men, and their officers, he went out. They did not leave—his faith renewed their courage and hope.

Instead, the winter was spent in training a rabble into an army, and when they broke camp they did not stop until the victory had been won. Such was the spirit of the men who made this republic.—*Joseph Fort Newton.*

“See . . . It’s Signed by Young Washington”
Dan. 6:9. “Signed the writing.”

As early as 1746, the neighbors of young George Washington entrusted the surveying of their fields and forests to the master of Mount Vernon. They could count upon his unswerving honesty. His name upon a map made it an authoritative document.—*Utica Observer-Dispatch.*

Two Words Added
Prov. 14:34. “Righteousness exalteth a nation.”

In Lincoln’s famous Gettysburg address it is significant, as Doctor Barton tells us, that in the five or six extant copies of that address of which we have records two words do not appear. In all of the stenographic reports which appeared in the newspapers the day after the address these two words appear. These words are “under God.”

When Lincoln stood up to deliver that immortal address the last phrase of it read like this: “That this nation shall have a new birth of freedom.” But under the impact of that great solemn moment Lincoln added these two words: “That this nation, under God, shall have a new birth of freedom.”—*Dr. W. L. Stidger in an address, “When Preaching Has Wings.”*

When Lincoln Spoke in Sunday School
Jer. 26:16. “He hath spoken to us in the name of the Lord our God.”

Soon after his election as President in 1860 Abraham Lincoln called at Moody’s North Market Sunday school. It was a Sunday afternoon and Mr. Lincoln had been promised that he would not be asked to speak. But as he walked out the center aisle, Moody the opportunist remarked. “If Mr. Lincoln wishes to speak, we shall be very attentive.” Mr. Lincoln took the dare and spoke briefly on the Bible. Who knows of another occasion when Mr. Lincoln spoke in church or Sunday school?—*Carl Heath Koph in the Boston Transcript.*

Freedom of Worship
Acts 24:14. “So worship I the God of my fathers.”

Among the differences brought here by the settlers were those of their religious faith. Puritans settled Massachusetts; Episcopalians, Virginia, and Catholics, Maryland. In those days the rivalries of sects produced hot antagonisms, for heresy was almost on a par with treachery. Accordingly, one of the most thorny issues with which the States had to deal, after they had won independence, was that of religious intolerance. Following the example of Virginia, which had adopted the principle of religious freedom under Thomas Jefferson, they cut through the tangle of sectarian differences by establishing freedom of worship for all groups.

We have never had here any established church. The Jew has worshipped in his synagogue, the Catholic in his cathedral, the Protestant in his church and the individual in his home. Each has found his way to God by his own seeking and the truth has beat its own path to every man’s door.—*Mayor F. LaGuardia.*

a, quoted from the New York Times.

Prayer for Our National Leaders

Sam. 7:27. "Therefore hath thy servant found in his heart to pray this prayer unto thee."

At the season of the year when we are reminded of the living presence of George Washington and Abraham Lincoln in our national life, we pray, our Father, for all the leaders of our nation. To those to whom heavy responsibilities are committed, may there come wisdom and insight, courage and vision equal to the load.

As citizens of these United States may we not neglect the obligations which are ours. We would not be so foolish as to expect great things from leaders if as followers we refuse to give them our allegiance. We would keep ourselves from unreasonable criticism. We would not expect from them the impossible. We would give them our hearty support as they struggle to make our national life strong and fine and just.

Grant to our leaders an understanding of the heritage of the past and a devotion to the best of that heritage. Grant to them, also, the audacious faith to believe that tomorrow can be better than our yesterday and that building the strength of our past we can rise to a high and nobler future.—Kenneth Irving Brown.

CHURCH AND SOCIETY

J. J. PHELAN, D. D.

teritis

Philip. 4:8. "Let your minds dwell on what is pure."

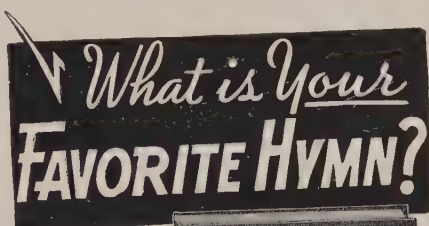
Cor. 8:13. "Rather than make my brother fall."

"It was a good play," the reviewer stated. He quote, "save that it was audacious, impertinent, risqué and completely careless of conventions, including good taste." And now all some one of the many prominent educators, industrial leaders and church folks who were there kindly arise and tell the world, including youth, just how far a violated "good taste and convention" can be morally stretched without snapping? "Oh," says a patron in veneration, "I never care much about any play myself—whether it's 'good' or 'bad'—it's good thing I go to see and this show had it." So now the secret's out, this individual who dotes

(Continued on page 88)

Objectionable Films

WASHINGTON, D. C.—An increase in the number of "objectionable" films reviewed here by the Catholic's Legion of Decency during the past year was noted here by Archbishop John T. McNicholas of Cincinnati in a report to the annual meeting of the American Catholic hierarchy. Of 521 films reviewed, 37 per cent were declared "unobjectionable for adults," and 51 per cent "unobjectionable for general patronage." Seven films were condemned and 50 were classed as "objectionable in part."

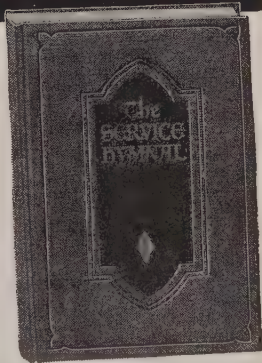


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on her high moral sense and social responsibility at other times and in other things, simply leaves these at home when she goes to the theater. She goes to be "entertained" rather than "preached to." She will never be one of a clean-up committee of clean-minded individuals to effect a wholesale cleaning-up of these "risque" plays that are so blind to "good taste." We shall have to depend more and more upon local censorship, Church and social workers, Parent-Teacher's Associations and women's clubs. A good religion will aid in developing good judgment and good taste. Would public opinion gladly cooperate with Ministers' Unions and Council of Churches in an attempt to prevent travelling moral pigstys from tainting audiences and communities?

Today's Questions

Mark 13:29. "Let me ask you one question."

Luke 5:22. "Jesus perceived their thoughts."

Jno. 2:25. "He knew well what was in their hearts."

In a simple and agricultural type of society, one in which fixed and absolute values are clearly defined, it is comparatively easy to give an ever-ready and unequivocal "yes" or "no" to most questions. But in a highly-complex and mechanical age, one in which standards, values, judgments are continually in the flux, regrettable though it be, the task is not so simple. The more we claim to know, the more we may know, if no more, than to revise and amend what we thought we already knew. Each phase of life must be studied in relation to some other phase of life. And so, we speak of relative values in morality, ethics and religion. We make comparisons, experiments and tests. We adopt the inductive, rather than the deductive method of reasoning. In the "Question-and-Answer" process of securing information, one must know, not only the Question and the Answer, but the Questioner himself. This is why Jesus will always be the Supreme Teacher. Of Him, as of no other, can it be said: "He perceived their thoughts."

An Involved Question

Matt. 6:5. "You must not be like hypocrites."

Apropos to the above is a "case" study question. A young man writes: "I am planning to write a paper on the theme, The Modern Church as an Institution for the Advancement of an Assumed Spiritual Culture and Morality. Can you give me a suggestion?" Answer: "My first reaction to your question is another, Is this another adolescent prank or a serious social study? Is the subject of your own selection or assigned by some smart, pseudo-liberal

and so-called 'progressive' professor? Is this to be a 'term paper,' a thesis for graduation, or just another scribble for the waste-basket? What are your motives? Your reference to an 'assumed spiritual culture,' rather suggests irony and cynicism. If correct, then your labors are likely to be more destructive than constructive, more negative than positive and in the long run unsatisfying to your best self. This is an age of intellectual and moral rebel and we serve neither ourselves nor our day by playing the role of stuffed-shirt intellectuals and moral agnostics. I think that you have chosen a large subject for an immature college student. This study is akin to a thesis and presupposes a life-time study. One must be well grounded in ethics, philosophy, logic, sociology, psychology, comparative religion, church history and a dozen other studies. One should write, if at all, from the inside and not the outside of an institution. Too many discursions are not unlike some excursions we know about—they start from nowhere and arrive at the same place. Time is too valuable to fiddle away while Rome is burning. If your desire is to chase church hypocrites to their lair and then smoke them out, you have a man's job and my blessing. But pray, do not confine your chase and search to the church alone. Remember that business standards, political standards, the desire for money, power and prestige all can stand a little moral air-cleaning. Hypocrisy is the most difficult of all foes to overcome. Some of the greatest war-mongers of twenty-five years ago were among the loudest to proclaim, but only afterward, that they were always for peace! Jesus was against hypocrisy in all forms. How He did attack those Pharisees. But Jesus was prepared and equipped. Save your "righteous indignation," my young brother, until you are a little older. Then join the prophets."

Royal Ancestry

II Tim. 1:7. "A spirit not of timidity, but of power, love, self-discipline."

I Pet. 2:10. "Once 'no people' but are now 'God's people.'"

The grandsire of modern socialized religion was a Hebrew prophet; its mother was a mystic—a spiritualized philosopher; its father was a Puritan spirit; while today you will find all three ancestral bloods in their children. A well-trained Christian and Social Worker is one of the finest products of our modern age. It was true yesterday, and even more so today. He transcends all human inventions and will live long after streamlined autos, gas-tanks and

ving planes have gone to rust. Christians have a long and distinguished ancestry. We are neither fearful nor apologetic. "We are the chosen race, the royal priesthood, the consecrated nation, His own people, so that we may declare the virtues of Him who has called us out of darkness into His wonderful light." Only through the Spirit of God is such assurance possible and practicable. The "Spirit of God," says Paul, "is not of timidity, but of power, love and self-discipline."

Christian Liberal

Matt. 11:29. "Learn from me, for I am gentle and humble-minded."

The two words "radical" and "liberal" are of noble birth, but of late have fallen from grace and are seen in dubious and questionable company. Originally, a radical was one who delved into the root of things—a digger. This radicalism was akin to scholarly research. He was interested in the constitution, fundamentals and function of seeming reality or unreality, as the subject might be. His task was to answer the reason "why?" of things; and was a constructive, rather than a destructive force. Likewise, a liberal was born a free man. He never could be a galley-slave to any party or popular herd-opinion. And his liberalism, too, was constructive in the main. The early liberal would treat with scorn any invitation to become allied with forces of sabotage, civil violence, and destroyer of other men's legal rights, privileges and property. This liberalism likewise was a temper of the heart and spirit and was never a disease of the head. Jesus and the prophets represented radicalism and liberalism at its best.

Metaphysical Joy-Riders

Matt. 7:16. "You shall know them by their fruits."

Among the many boastful types of liberals today, one will find many interesting specimens. There are "liberals" in belief, conduct and morals; in education, business and trade; in entertainment and work; in the use of their own and other's money and reputation; in religion they are often found to be so "liberal" as to give away everything that is worth keeping. They prate on being "broad." To them, with or without religion is the same. They claim to know the new tenets of New Psychology, New Thought and New Science. They simply suggest a cult or movement with the element of "newness," mystery and drama

attached and presto! behold a new name on the mailing-list. Having little or no foundation principles of conviction and stability, he is often taken for a joy-ride in the field of charlatan metaphysics, pseudo-psychology and pseudo-science. One day, he is picked up on the side of the road by some Good Samaritan (nine times out of ten, a good churchman), and restored to physical health and vigor. In his convalescence, he repents for the many cruel and vacuous statements he has made against religion, church and ministers.

Ready Made Texts

(Continued from page 66)

And King Asa's style of building is equally applicable to the making of personality (II Chr. 14:7): "Let us build . . . walls, and towers, gates, and bars; the land is yet before us." Character is built particle by particle, step by step. It must have walls for self-containing, towers for outlook, gates for admission, and bars for protection.

To wind up our discussion, the 150th psalm is so short that it may be a question whether its exposition is textual or expository. At any rate, for Thanksgiving it will be found to contain the Object, Place, Reason, Measure, Manner, and Agents of praise.

Romance of The Bible

(Continued from page 64)

cleanses the fountain of thought. It provides tenderness for children, compassion for the weak, respect for the aged and care for the suffering and needy. It honors labor, solaces the sad, comforts the sick, rescues the perishing and gives recovery of sight to the blind. To the living, "It is a lamp unto his feet, and a light unto his pathway." It gives to every home which will have Him, a compassionate God and provides a loving Heavenly Father, for every child. There is no sorrow it will not heal, no misfortune it will not remove and no sin it will not forgive.

Humanity is a needy thing and the Bible can meet all those needs.

"There never was a trouble yet I've heard my mother say
That wasn't mentioned in the Book, we've studied
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There never was a crisis in a human life, I'm sure
But had its prototype in this Book that must endure."

Suppose we all began to live the Bible way, what would happen? There would be no lying, no stealing, no gambling, no drinking, no hatred, no murders, no wars, and no rumors of

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wars. Every man would be a good man, and every woman would be a good woman. Then courts would be useless, jails empty, the officers of the law could go fishing, the lawyers shut up shop for a hunting trip and the ministers would limit their work to the ordinances of the church and the Kingdom would reign. All of this would be the direct result of the translation of the book into living. That should be the next and most important translation of them all. The translation into modern living by men and nations. Yes, the Bible is the best thing to live by. It points us to the highest love for God and the deepest for our fellowmen. There never has been and there never will be another such book, on earth, which contains such qualities for living as does the Bible. "The Word of the Lord is perfect converting the soul." Live by it!

It is the best Book to die by. The Bible is the support of the dying; and while other books may amuse and interest in a leisure hour, it is the peculiar triumph of the Bible to create light in the midst of darkness and direct a beam of glory across the valley of the shadow of death.

The Bible is the only Book that truly tells of another world. We are other-worldly creatures. We are passengers here, but are dwellers over there. We are travellers here, but our

residences are on the other side. We vote here, but our citizenship is in heaven and it is the only book that can keep us ever facing in the way that city lieth.

We enter the portico of Genesis where God is at work laying the foundations of the world and forming man in His image and after His likeness; next we walk down through the pages of the Old Testament and talk with Moses, Daniel, David and the other great ones of ages past, until we arrive at the city of David where we behold the face of the Christ child in the light of the morning star, and climb with Him, a third of a century later, up the Hill of the Skull, and on the first Easter morning stand with the women by the empty tomb, making ready to enter the Throne-room of the King of kings and Lord of Lords, and, then, from here we ascend to Revelation, the towering, glittering peaks from where we look across to see the New Jerusalem prepared as a bride adorned for her husband. The Bible is the only book whose summits afford a vision of the City of Light. It is a Romance.

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

LOSSES

(Continued from page 62)

trenched evils. But no great structure, either in business, politics or religion, was ever erected on a mere protest. There is nothing so truly catholic, or world-wide in scope, as the reformed faith in Jesus. The word Protestant, as applied to this great system of belief, wide as the race and as enduring as the ages, is an utter misnomer.

Let no one imagine that this is an inconsequential matter of mere nomenclature. If the name be happy and appropriate it carries its own conviction, captivates the imagination, draws, magnet-like, the hesitating, fires the enthusiasm, and itself becomes a conquering war cry. When the Reformers scornfully rejected the name "catholic" they carelessly threw away one of our most precious rights.

The appalling war which is raging overseas shows the importance of brushing aside unimportant differences and presenting a united front, and it also demonstrates how easily this may be done when necessity arises. One of the obvious and immediate steps toward the unification of Christendom is the adoption of a common and a comprehensive name. A signboard on a church bearing simply the name Presbyterian, or Baptist, or any one of the

fty-seven varieties, is announcement of divi-
on and accentuation of sect. The simple-
inded heathen cannot understand how fol-
wers of Jesus can be both united and divided
t one and the same time. So the missionaries
ave stopped trying to explain the unex-
lainable.

The American public, which watched the
oys in khaki and blue during the last World
ar, all marching under the stars and stripes
ven though representing many different
anches of the service, had an object lesson
the way in which all of the improperly
o-called "Protestant" churches might get to-
ether under a common banner. As a generic
ame, or kind of common denominator, I
ould suggest, "THE CATHOLIC CHURCH OF
HRIST."

This name is clearly differentiated from the
oman Catholic Church, the Greek Catholic
hurch and the Mexican Catholic Church.
he noble description of Catholic is ours by
ght just as fully as it is theirs. And it is
trumpet-like announcement of the univer-
lity and essential unity of the reformed faith
Jesus. If, in addition, the several denomina-
ons should care to add, as a kind of subtitle
small letters, the word Congregational,
ethodist, Baptist, Episcopal, or any of the
hers, by way of identification, it might be
lowed as a concession to the weakness of
e flesh and as an intermediary step toward
mplete amalgamation.

Of course the complete reunion of Christen-
m involves changes far more radical and
mplicated than the adoption of a common
me. But no one thing could produce such
sense of solidarity, and make more funda-
ental changes seem natural and easy, as a
me comprehensive enough to embrace all
e subdivisions of faith in Christ. Such a
me, the best of all, which the Reformers
htly threw away, is the name "Catholic."
The reunion of "Protestant" Christendom
coming on apace. All signs point to it. All
nds are helping it along. The reunion of
oman Catholic and Greek Catholic and Mex-
an Catholic and "Protestant" Christians will
a more difficult matter. It will not be ac-
mplished in our day or our children's. But
am bold enough to believe that in God's
od time intelligence will overcome igno-
nce, toleration will soften prejudice, educa-
ion will clear up misunderstanding, love will
nish jealousy, and that, with mutual respect
r honest differences of opinion, all followers
Jesus, the Christ, will march in harmony
der the world-conquering banner of the
oss.



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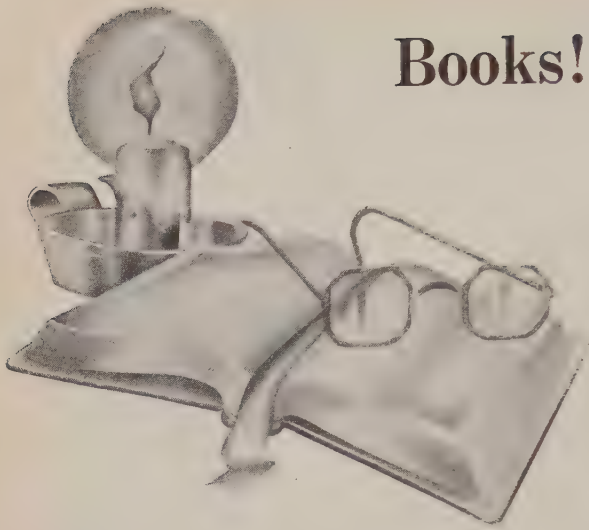
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RELIGION AS EXPERIENCE AND TRUTH

By Warren Nelson Nevius. Westminster Press. 438 pp. \$3.00.

One gets the impression, in reading this book, of a great river, fed by many streams, which gathers volume and force as it goes along, enhancing and enriching the whole country through which it flows. The "great river," of course, is Religion and the "many streams" are the "varied and widespread manifestations" of religion in human experience, which Dr. Nevius examines, evaluates and interprets.

In Part I, the author inquires into the nature of Religion, investigates the origin of Religion, speaks of the practices of Religion, traces the development of Religion and has a chapter on the philosophy of Religion. In Part II, he deals with the problem of Knowledge and passes from that to the consideration of the problem of Religious Knowledge. Part III is labelled "Ontology." In this section Dr. Nevius begins with a discussion of "The breakdown of Scientific Naturalism," continues through a number of chapters whose emphasis is on God, faces the problems of evil, of human freedom and divine sovereignty, and concludes with a great chapter on Immortality. Such is the vast scope and content of the book. Thirty-two pages of "Notes and Readings" and eight pages of Index are also included.

One is almost at a loss for words to appraise such a book as Dr. Nevius has here written. To say that it is adequate is not enough. To say that it is interesting is too weak an emphasis to justify saying. To say that it is excellent is merely to say what may be said of many writings. Here is all anyone could wish, ask for, or expect within the compass of a single volume on the philosophy of religion.

—Harry W. Staver.

MAKER OF MEN

By Sherwood Eddy, Harper Brothers. 141 pp. \$1.50.

Not many books can hold your attention enough for you to finish them in one reading. Here is one which does. It is compact and solid and carries the kind of material which you do not care to slip over lightly. This seems to be one of the best things Dr. Eddy has written.

His "Man of Mystery," with which he begins, is one of the finest studies of Jesus I have ever read in such an abbreviated compass. Sherwood Eddy makes this Jesus the Maker of Men, and through ten more chapters he shows his technique. He leads the reader through "Personal Experience," "The Means of Growth," "Creative Prayer," "Exercise in Service," "The Church and Its Sacraments," and "Suffering and Daily Discipline,"

in all of which he pictures the growing man whom this mystical Creator is moulding into a useful person.

The book has real literary merit. It is sound in its philosophy. It is clear in its theology which he states in terms that can be understood. And through it all you feel that you are either in a vast cathedral during a matin or vesper service, or that your own heart has been hushed into the quietude surrounding some holy altar. As you read of the author's fifty years of experience in daily morning prayer and meditation, you see the secret of a great life and of another worthwhile book.

Your impression may be like mine, when reading the chapter on "Death and Life Beyond," that it has no place in the thesis with which he started, but when you have finished you feel that unless a man were made for endlessness he might better never have been made. Why did the "Maker of Men" put so much into one person if he were to be junked at death?

Without reservation, the minister or the one who seeks to build his own personal life into a better image, will find this book something he will surely desire, to say nothing of the man who wishes to have his mind stimulated into some fresh thinking.

—John Benjamin Magee.

THE KEEPER OF THE KING'S INN

By Robert Harris Gearhart, Jr., Board of Publication, 77 pp. \$1.75.

The centuries of Jewish history sweep through this slender book with cinematic swiftness. The shepherd of Israel is its predominating figure. This is a tale of the thumbless ones, whose patience in waiting and watching throughout the centuries of Old Testament history was exemplary of the faith with which they expectantly looked for the prince of Peace—the true Ab Shallom of mankind.

The author has subtitled his work, "A Christmas Interlude," and, it is true, the book does close with the adoration of the shepherds before the manger of the Holy Nativity, but, on the other hand, this book is by no means appropriate for reading only at the Yule season.

There are deep, beautiful currents which flow through the author's prose which the discerning reader will enjoy. There are implications much more far-reaching than the story itself. The book seems to suggest that we are "keepers of the King's inn," for "the King's inn" in the larger sense is the precincts of the human heart.

For pastors and church school teachers, this volume of intimate stories, covering briefly eleven centuries of Jewish history, might be used as a book of Bible stories of some

the most significant periods of Israel's history: David the Shepherd, and Lion-Killer; the Revolt of Absalom; the Fall of Jerusalem, the Captivity in Babylon, and the return; the Plundering of Alexander the Great; the Decay of the Maccabean Priesthood, and the Coming "in the fulness of time" of the True Ab Shallom. These are some of the chapters of "The Keeper of the King's Inn" that portray Jewish history with a vividness that boys and girls of the junior-intermediate age will long remember.

—Paul D. Leedy.

D'S BACK PASTURE

Arthur Wentworth Hewitt. Willett, Clark. 143 pp. \$1.50.

With the same superb and expressive prose that has characterized *Steeple Among the Hills* and *Highland Shepherd*, Dr. Arthur Hewitt has given the rural clergyman of America another well of inspiration and prophecy of discernment.

Dr. Hewitt is nationally known as America's most successful rural pastor. His enthusiasm for the little, country church of the by-ways is simply boundless—an enthusiasm which has been begotten from a most singular ministry under the "steeple among the hills" and in "God's back pasture."

The title of Dr. Hewitt's new book comes from scornful reference to the country parish as "the back pasture," those of the ministry who, with urban ambitions, look down on their brethren of the circuit.

The author introduces his reader to the rural parish with "A Look Along the Landscape." The treatment is in diagnostic. In six basic statements the problem of the rural church is analyzed. The diagnosis is a "small" one. But the second chapter of the book is only a passing of the shadow of a cloud across a sunlit landscape of prose. But it is a chapter that is vitally necessary to the true picture of the rural parish of this decade.

The mid-section of the book, entitled graphically, "Tingling With Temporalities," could easily be edited separately as a little handbook for pulpit and pew. Dr. Hewitt speaks of many practical things: churches that are churches; the house of God, and the house of man; of flags and crosses, clocks and cleanliness; of parish house and recreation hall; of budgets, bills and finances; of politics and larger parishes.

Nor is the new trend in religion passed by. A whole section is given to "The Rural Pastor as an Educator." Finally, the book closes with a line from the song of Robert Burns, which, incidentally, is a confession of the author: "My heart's in the highlands." Here, in this final section, are only two chapters: one, entitled "Rural Philosophy." In part, this chapter is a recapitulation of some of the material in *Steeple Among the Hills*, augmented with some beautiful reflections upon the glories of the commonplace rural ministry. The final chapter is "The Prayer of the Rural Men."

The emphasis in this work is sociological. The sparkling wit, the inimitable joy, the abounding enthusiasm for the cause of the rural parish, makes this book truly Hewittian. Every pastor, particularly those in "God's back pasture," should own this testament of love and devotion to Christ's Holy Church, by an humble, energetic, divinely-inspired Methodist parson.

—Paul D. Leedy.

THE PROPHET AND ANOTHER

Ethel Cutler. Womans Press. 126 pp. \$1.50.

This is a book on the prophets, by a woman graduate of theological seminary, which should receive a welcome in the clergy. More study of the prophets would do a lot of good. This is especially true in view of the troubled times through which we are passing.

Miss Cutler's method is to give us pictures of the prophets. She does not follow the same pattern with each,

but she does give us some good material on each. Her method is to present pictures of the prophets, rather views. This book is very interesting, thought provoking, and new in approach. It offers value; and it does present material for sermons on the prophets. It is different, but it is worth while.

—W. R. Siegart.

WHO IS MY PATIENT?

By Russell L. Dicks. Macmillan. 149 pp. \$1.50.

In this book, written especially for nurses, Dr. Dick presents the necessary spiritual relationship of healing. He shows the nurse's obligation and duty. He knows his subject; he presents it in a gracious and convincing manner. He covers Catholic, Protestant and Jewish forms of ministering to the sick. Prayers for each are included. Instructions concerning preparation for ministry of the clergy of all faiths are outlined. I can't find anything missing. Certainly here is a book long needed, well written, and highly desirable. We all know the necessity of ministering to the whole person, physical and spiritual, and we know the effect of the spiritual on the physical. While this book is written for nurses, and should be in the hand bag of every nurse, it should also be in the hands of the clergy.

Dr. Dick has done an excellent piece of work in writing this book. I cheerfully commend it to all who

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—W. R. Siegert.

THEY LIVE

By Morris H. Turk. Barnes. 164 pp. \$1.00.

This is the fourth printing of a book first published in 1923. It deals with eternal life, the hope of men. In view of the times through which we are passing, it is a timely reprint. It is a reassuring book, a strengthener of faith, and it fills a need in a time of stress. It will do a lot of good. Certainly we need to repeat the faith of a Christian that our Lord came to give life and to give it more abundantly. Certainly we need to repeat the faith that a man never dies; that the soul is eternal. The price is within reason, and the book deserves a wide circulation. It is a welcome reprint.

—W. R. Siegert.

IN THE SHADOW OF THE CROSS

By Frederick K. Stamm. The Macmillan Company. 141 pp. \$1.50.

The fifteen chapters of this delightful little volume are messages by the minister of the Clinton Avenue Community Church in Brooklyn, from the pulpit of the church, and not reprints of his radio addresses. They have the directness and the punch of the radio talk, but are longer, more comprehensive and even better in every way. Dr. Stamm is preaching the sort of Gospel that is not only needed today, but is intelligible to the average layman who is not as regular in church attendance as he should be. The messages are not merely vital to the present day, but are both positive and triumphant.

—Charles Haddon Nabers.

THE WORLD TODAY

By Alfred M. Rehwinkel. Concordia Publishing House. 107 pp. \$.50.

This is a small paper-covered book of three chapters. The author is professor of theology in Concordia Seminary. His chapter headings are, "The Political and International World; The Social and Economic World; The Religious World. He deals with war, capitalism and religious decay. In every instance, he draws a very dark picture. One will not agree with everything that he says nor with some of the things that he seems to leave unsaid. The book was written evidently at a time when it seemed as if nothing could check the march of the German army, and he seems to expect a German dominated world. He charges the Church with winking, capitalism, and spiritual corruption. He brings Old Testament prophecies to bear on his arguments, and one lays the book down with a feeling of deep depression. The Church, even the Calvinistic part of it, for which he seems to have little use, is not dead. Faith in God is still retained by many. To a host of Lord Jesus Christ is still Savior and Master and the Bible "the only infallible rule of faith and conduct. That there is much that is useless and worse than useless in both Church and Society, no one can deny. That must be swept away. That there is much building and rebuilding for the Church to do is evident to all thinking Christians, and we may take heart in the belief, which has strong foundations, that there are many faithful and devoted souls who are even now engaged in that task. The book covers ground that has been and is being covered by many other writers, but it will not hurt anyone to be kept awake amid the worst conditions of today.

—Wm. Tait Paterson.

PROPHETIC PATRIOTISM

By Carter Helm Jones. Broadman Press, 168 pp. \$1.00.

Carter Helm Jones, who has been in the ministry fifty-seven years, and who says in the preface, "I now wrote a sermon in my life," sends forth his first volume of sermons as taken down from his preaching by a stenographer. These thirteen sermons were



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ched more than twenty years ago, and cover varieties, one of which gives the book its title. Dr. s is now pastor of the Baptist Church at Wilsburg, Virginia. His father was Robert E. Lee's slain during the Civil War. The style is pleasing, tone is evangelistic, and the appeal is to the mind ell as to the heart.

—Charles Haddon Nabers.

UND THE MEDITERRANEAN WITH MY BIBLE
Harriet-Louise H. Patterson. W. A. Wilde Company.
6 pp. illustrated. \$3.00.

ne conditions described in this volume of travel those of the years immediately preceding the present and the author lingers longest and most lovingly places and peoples which are unchanged and unchangeable. Miss Patterson writes well. She understands the country to which she has made more than a journey, and she makes clear the accurate background of history recalled by the landscapes of today. ew chapters deal with Egypt—the country as far as pyramids, one with Athens, another with Italy, but rest of the volume deals with Palestine and Syria. feels that the author spent sufficient time in each ity to see everything that is to be seen, and also et the feel of the place, and is able therefore to an atmosphere to her book that one does not ver in the memoirs of one who has skimmed Mediterranean on some forty-two day cruise aboard xury-liner that stopped at a dozen countries. This will recall delightful recollections to those who y Palestine, and will whet the appetite for travel ose who long for the close of the war and the mption of steamer travel in the Mediterranean. It truly delightful book of travel from the pen of who goes with due preparation and returns with enment of life that she shares with her readers.

—Charles Haddon Nabers.

CHURCH'S OPPORTUNITY IN ADULT EDUCATION
Edward P. Westphal. The Westminster Press. 209 pp. \$1.25.

Westphal is the leader of Adult Education in the yterian Church and his volume is written to be of the textbooks on Leadership Training. It will

be of interest, however, to all pastors, and to all workers in the adult department of church schools, for the popular style in which it is written lifts it far above the level of the average text-book. It clearly states the purpose of the church in Adult Education, stresses the need and nature of Adult Education, gives the principles essential for planning the adult education program in the church, and discusses helpfully how to organize adults and the qualities needed for adult leadership. The concluding paragraph well states the purpose as well as the tone of the volume: "This weary, wistful, sin-sick world looks at a Christian leader and asks, 'Where may the key to our perplexing and complicated life be found?' It is his privilege and duty to answer: 'Here it is; we have found it. Christ holds the key. It may be found in the practice of the Christian faith and life as we follow him.'"

—Charles Haddon Nabers.

BIBLE QUIZZES FOR EVERYBODY
By Frederick Hall. W. A. Wilde Co. 148 pp. \$1.00.

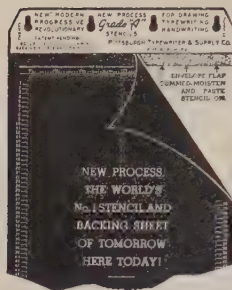
This is another in the helpful "know your Bible" series. The present day popularity of "Quiz" type of radio programs suggests that this technique can be used to help people know the Bible. There are quizzes for children, on things that Jesus said, on who said it, on Bible personalities, on the books of the Bible, and miscellaneous questions. Answers are given. Much of the material given here has been printed in various secular and religious magazines, and upon request, these quizzes have been put in permanent form, with some additions.

This can be used in youth groups, by Church School teachers and parents. The questions both stimulate interest in the Bible, and help in the process of becoming better informed concerning its contents.

—Gordon W. Mattice, D. D.

FOUNDERS OF CHRISTIAN MOVEMENTS
Edited by Philip Henry Lotz. Association Press. 160 pp. \$1.25.
pp. \$1.50.

This is the third volume in a series of creative personalities, to comprise a total of seven volumes. They are planned as study books for high-school and junior-



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This volume has thirteen contributors, and as always
happens in such cases, some essays are better than others.
The book treats of Robert Raikes, William Booth, W.
ter Rauschenbusch, John Calvin, Paul of Tarsus, v.
Zinzendorf, Benedict of Nursia, Francis of Assisi, Hor-
bushnell, Martin Luther, Alexander Campbell, Ignati-
Loyola, William Channing, George Fox and John Wes-
ley.

Teaching through biography or personality has lo-
been a favorite method. It is to be commended. For
that purpose and under proper direction this book w-
be an aid of value. Good bibliographies are at the
of each chapter for further reading or study.

—W. R. Siegart.

ASTOUNDING NEW DISCOVERIES

By Karl G. Sabiers. *American Prophetic League*. 171 pp. cloth, 1.

As near as I can get to an understanding of this book
is an attempt by numerology to prove that the Bible
divinely inspired. There are attempts by the same meth-
to prove other things, but what they are escapes me. Show
any one be interested in a lot of figures, the laws of chan-
and numerology, this book would have a certain interest.

—W. R. Siegart.

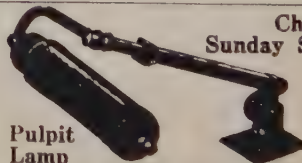
"I HAVE CONSIDERED THE DAYS"

By Cyrus Adler. *The Jewish Publication Society of America*
447 pp. \$2.50.

This is the autobiography of a great man who saw
first hand many interesting events, and had a person-
part in many great affairs during his lifetime. His is
noble soul, and his work for his people, the Jews, bef-
the First World War, during that war, and in the try-
times that followed form a fascinating portion of this
which is more in the gentle and gracious spirit of T.
Marshall's autobiography than any other book of rec-
years. His creed at the close is worthy of study: "I
cannot muster armies, we cannot build navies and
cannot compete with the air fleets of the world, but
worthy studies we can build a citadel in our own hearts
which none can conquer. This has been my philosophy
life and action: To go on doing the best I can in any
every circumstance that arises, to be loyal to the tradition
of my people and my family, to keep, in fact, so busy do-
that I have no time to be a philosopher . . . Even so
back as the Bible we have that wonderful sentence "I
hidden things belong to the Lord our God, and the reveal-
things to us and to our children forever, to do all the work
of this law." This text has remained my guiding star.
Readers of this autobiography will be led by its graceful
spirit along the highway of understanding, sympathy,
far off the path of intolerance.—Charles Haddon Nabb

A Re-Write

A New England Church announces a "Re-
Write" of attitude toward the teachings of
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their "re-written" understanding of what Je-
Christ can mean in their lives. At the beg-
ning of a new year, and a new era in world
history is a good time for such re-examination
and re-dedication.



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PRAYER MEETING

1942 Mathematics: Addition

Invocation.

Hymn: "Light of Conscience, Clear and Ill."

Prayer: For grace to understand the Will of God, and strength to carry out that understanding.

Hymn: "Father, Lead Me Day by Day."

Scripture: I Pet. 1:5-8. Col. 3:13-14. I Cor. 13:14. Prov. 3:2. Prov. 10:22. Rev. 3:4. Matt. 6:32. Acts 2:47.

Hymn: "O Christ, the Way."

Meditation: (Notes only). The word "add" comes from two Latin words, "ad"—to, and "do"—to give. Addition is process of repeated "giving." Suggestion is "gain" or "increase." If distance, rather than quantity, use verbs, *advance* or *extend*, *with*. Addition implies increase from without, rather than development from within. First two Scripture readings "addition one by one" imply slow increase, through personal effort. Paul's concern man's relation to his sins; Peter's more personal.

Faith is foundation quality; virtue is vigor or efficiency; to these add knowledge and self-control; patience is steadfastness, needed even with best qualities. Gradually, add God-likeness and kindness.

(Study each reference in relation to *increase* in virtue). Acts 2:47 has social as well as personal aspect. The addition day by day of the Church, and qualities and powers, of freedom from anxiety, of favor with God and man, all these so we may add other believer's extend the Kingdom of God on Earth.

Hymn: "Sometimes a Light Surprises."

Prayer: (Mention each virtue needed to out-pace the army of the Lord for conquest through prayer and good works, to bring in the reality of the Kingdom.)

Hymn: "He Leadeth Me."

Benediction.

1942 Mathematics: Subtraction

Invocation.

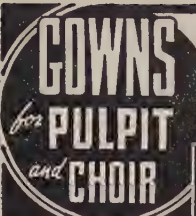
Hymn: "Press on, Press On, Ye Sons of Light."

Scripture: Eph. 4:22-26, 31. Col. 3:8-10. Phil. 3:13. Matt. 25:28-29.

Hymn: "Forward! be our Watchword."

Meditation: Things are not only given to us, given to us and increased) but they are taken away. They are subtracted, withdrawn from the sum of our possessions and experiences. Toward this process, we may feel joyful or sorrowful, as the result is gain or loss to us. The addition of a virtue is gain; so the subtraction of a fault is also gain. It is gain or loss, according to the content of the thing added or subtracted.

Paul lists the qualities to "put on" and the qualities to subtract. Paul's subtraction is not loss but gain. Study each of the verses read in reference to their bearing on the quality of loss or gain (Thomas Edison stood before some famous and beautiful falls and two words record his reaction: "wasted force.") At that and nothing more, save "I make no allowance for sentiment." The great things Edison *added* to the



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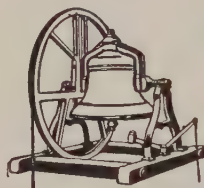




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comfort and well-being of mankind need not have dwarfed his ability to see beauty in that which is useful. Many of us show promise of great gifts, but neglect of them subtracts them,—they dwindle and die. So many of our latent virtues are subtracted—so many may be added through nurture and cultivation.

Slogan: "Forget the things that are behind, and stretch forward to the things before us."

Illustration of things to be added and subtracted
Little Hettie had a model village, and she never tired of setting it up. "What kind of a town is that," asked her father. "A Christian village," said Hettie. "Suppose we make it a heathen town," said her father. "what would we take out?" "The Church," said Hettie, promptly setting the Church aside. "Is that all?" asked father. "I think so," said Hettie. "No, indeed," said father. "The public school must go, the public library comes out, shush out the hospital." "Anything else?" asked Hettie. "I don't think the hospital should come out."

"O yes, indeed, the hospital must come out," said father. "It was Christ who taught us to take care of the sick, the old, and the less fortunate." "Then you must come the old ladies' home, and the orphanage," said Hettie ruefully. "Father, there is not one good thing left in my village. Does knowing about Jesus make all that difference?"

Hymn: "Dear Lord and Father of Mankind."

Prayer: (Especially for zeal for the great increase through Jesus Christ to the well-being of mankind; for the constant subtraction of the mean, the low, the unnecessary, the void to be filled with the love of God.)

Hymn: "Life of Ages, Richly Poured."

Benediction.

III. 1942 Mathematics: Multiplication

Invocation.

Hymn: "Life of Ages, Richly Poured."

Prayer.

Scripture: Deut. 1:10-11; 8:11-14. Lev. 26:8-9. John 6:9-13. Acts 6:7.

Hymn: "O Grant us Light, that we may know."

Meditation: "Multiply" means many-fold
the repeated addition of a number becomes multiplication. Converted one by one to the love of Christ will multiply the number of believers. Moses saw the wonderful increase in the people in his charge and realized that it is the constant care of Jehovah. Moses acknowledged God's care in the past, and prayed for it to be continued in the future. In other words he prays for the multiplication of God's gifts and blessings in the future, over what they have been in the past. Moses felt that the Lord ruled nations as well as the people who make up the nations.

The second reference is more detailed, more personal than the first one, and warns not to forget the ruling hand of God in our lives, to put aside arrogance and conceit. Multiplication (we call it prosperity) brings responsibility with it.

The third reference is a picturesque, mathematical statement of the fact that obedience to God's command increases a man's powers, even his power to fight. Inversely, it gives him power to multiply his strength. "Morale won the war!" Have you heard that phrase? It is merely a modern version of Cromwell's "Iron

es" who were never beaten. Consciousness that men are fighting for the right, under the banner of God, gives them a winning force. You can cover the plot of ground in your yard with grass by sowing a few seeds and taking care of them, as seeds require, and taking care of the increase. You will subtract the weeds, through the multiplication of the grass seed. "When the missionary landed, there were no Christians and when he died there were no heathen." You multiply your virtues and your virtues only as you live through others. Christ living was patterned by Jesus Christ, sympathy, love, cooperation, giving of self. Thus we multiply.

Hymn: "Go, Labor On."

Prayer: (Name those virtues of the individual membership that need to be multiplied, those that need to be taken away, thus allowing for the increase.)

Hymn: "Hail the Hero Workers."

Benediction.

1942 Mathematics: Division

Invocation.

Hymn: "Hail the Hero Workers."

Scripture: Josh. 22:8. Matt. 5:42. Acts 3:6. Cor. 12:4, 11. Luke 12:51. I Cor. 1:10.

Hymn: "Forth in Thy Name, O Lord, I Go."

Meditation: "Divide" has many meanings, but the chief connotation is to make a whole of parts. In Joshua we find it used in the sense of dividing with others. This idea runs all through the Bible, though the word itself is not often used. In the sermon on the Mount, we find the words "give" and "borrow." In Acts, Peter shows that this "division" or "dividing" is not to be limited to money. Time, labor, and love, are often more helpful than money.

In Cor. 12:4, 11, Paul speaks of the spirit's dividing us to the brethren. Each receives a gift, but there are diversities of gifts, and these are to be shared with others, especially the fruits of such gifts. In Luke, we find clearly that the coming of the Gospel of love among men is not always a unified action, but more often a divisive one. (Witness the history of the Church, its divisions.) No struggles are so intense as those over religion. (Give examples) (Ask audience to give illustrations.) This division runs through families, nations, states, even congregations. While much of this is deplorable, yet it is true that the function of true religion is to "divide" the good from the bad (evil) and to overcome that evil.

In Cor. 1:10, there is still another meaning, that is "divisions." That is a form of the word that does not belong in the Christian Church. Christianity includes "division" which means diversity, separation from the world, alignment with Jesus Christ, and on this basis bringing our gifts with our fellowmen, through love, sympathy, and understanding.

Hymn: "Take my life, and let it be."

Prayer: (Especially for the development of purity and understanding as opposed to intolerance and hate, so prevalent during war years.)

Hymn: "Onward, Christian Soldiers."

Benediction.

February, 1942

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"The gracious lady, herself, met us at the door and before she had so much as offered me a chair, she exclaimed, 'Oh, do come upstairs, my dear. You know I'm an artist and—well, you just must see this wonderful sunset before it gets dark!'

"Up the steep stairs and across the hall we went. There in a big, bare room were her paints and her easel, and out there beyond the unlovely walls was more beauty than could ever describe.

"I can hardly wait until I can paint that she exclaimed in a half whisper. There was a glorious light on her face and I knew that she would always be living beyond the walls of that old house. That was her spirit in everything. Afterward whenever we drove in front of that uninviting place, it seemed to have taken on something of a holy radiance because of the shining spirit of that woman.

I wish that we all might be worthy of such a tribute. And what a challenge! Every old house has its sunset. Every situation has its opportunity. Outward circumstances may be far from ideal, but each of us can find some beautiful thing, some lofty dream, some cherished ambition that will help us to look up and far out beyond—into the true source of contentment and of all real happiness.—*The Lady with the Pencil in The Christian Advocate.*

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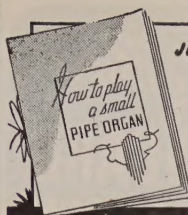
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